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## LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

### ► CHAPLINS NEEDED

The appeal of the Armed Forces Division of the National Church for additional Episcopal chaplains to serve our men in the Armed Services raises a question, "Why is the Episcopal Church unable to fill its quota of chaplains?" Undoubtedly there are many contributing causes. Chief among them, however, is the fact that this is the responsibility of the entire Church, and that responsibility the entire Church has not accepted.

Of the 88 dioceses and missionary districts in continental U. S., 43 of them have none of their clergy on active duty as chaplains. As a matter of fact, there are no Episcopal clergy from the state of Virginia serving as chaplains, and that state has three dioceses with a total number of 270 clergy canonically resident.

The state of Illinois only has one Episcopal chaplain on active duty, with the three dioceses reporting 231 canonically resident clergy. The list could be endless. The Diocese of Connecticut with 221 clergy only has one man on active duty, and the Diocese of Massachusetts with 266 canonically resident clergy, one.

There is of course a brighter side of the picture. The Dioceses of Washington and South Florida each have five clergy on active duty as chaplains, the former having 130 clergy and the latter 116. Los Angeles with 231 clergy has four men on active duty, as does New York with 393, Pennsylvania with 269, and Long Island with 216. Upper South Carolina with only 42 clergy also supplies four chaplains.

There are 7,000 clergy in the Episcopal Church, and we need at all times 150 chaplains on active duty, which means one out of every 45 clergy should be in service. The only answer is for each diocese to try to supply chaplains in proportion to the number of clergy they use at home.

Ultimately, of course, every priest under 32 years of age must face the fact that God may well want him to serve the Church in the vitally important missionary activity of the chaplaincy.

(THE RT. REV.) HENRY I. LOUITT  
CHAIRMAN, ARMED FORCES DIVISION  
NATIONAL COUNCIL

### ► RURAL GROWTH

Your recent article on the Diocese of Chicago (*ECnews*, Jan. 9) was both timely and perceptive, and I realize it is not possible to tell the entire story in a few short columns.

However, in confining himself to the metropolitan and North Shore area, I think your writer has missed one of the biggest stories of the last two decades of our diocesan history. This concerns that part of the diocese which "stretches 100 miles West to the Mississippi, and embraces the upper third of Illinois."

The come-back of the parishes and missions in this town and country area of the diocese has been one of the most inspiring stories of our existence. Thirty years ago these stations, because of the great diocesan debt, were left to wither and die on the vine without leadership or financial resources. Today such sta-

(CONTINUED ON PAGE 5)

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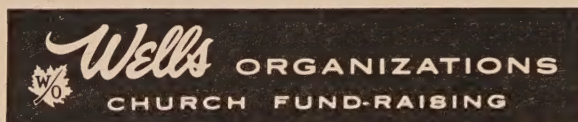
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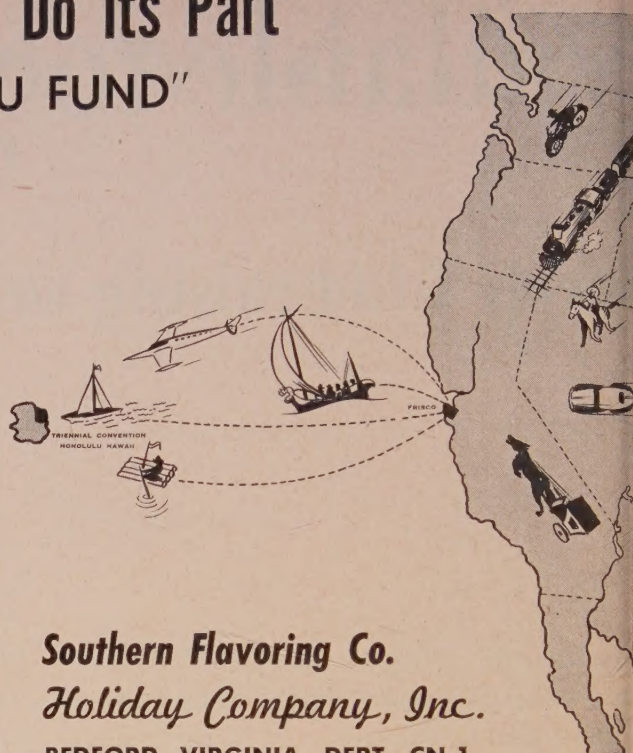
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ions have furnished two of the parochial chapels founded by parish churches out of the four in the diocese. They have also regained a vigorous individual life, and are furnishing more than their share of the leadership in the diocese.

In addition new rural work is being instituted such as that in Ford and Iroquois counties, for which the Rev. Raymond Holly was given a national citation only recently. Much of this revival is due to the native vigor of the individual places, and much also to the Town and Country Department, under the leadership of the Rev. Herman L. Anker, the counterpart of Dr. Kennedy's Urban Committee . . .

(THE VERY REV.) JAMES G. PARKER  
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(Ed. Note: *ECNews's* cities series, of which the Chicago story was a part, concerns primarily the Church in major metropolitan centers. It is not intended as diocesan-wide coverage.)

## RUBRIC EXPLAINED

The Rev. Bert Honea, Jr., in the issue of Jan. 9, pits the rubric prohibiting admission to Communion except for those "confirmed, or ready and desirous to be confirmed," P. B., p. 299, against that on page 84, which directs the consumption of the consecrated bread and wine which may remain over after the Communion of the people.

The inference is that the violation of the one by a gentleman of the cloth, disposed to invite all to step up to the Lord's Table, is balanced by those who reserve a portion of the consecrated bread and/or wine and fail to consume it as the rubric directs.

The two are in no way equal. The rubric directing consumption dates back to the period of 1661, when it was inserted to prevent the curate (to whom all unused bread and wine went for his own use) from profaning the sacrament by using such consecrated portions as remained for common table use.

Anyone interested in a full treatment of the matter is referred to Proctor and Frere, "A History of the Book of Common Prayer." Meanwhile one sentence from that work is pertinent:

"The rubric was not intended to touch upon the question of the Reservation of the Sacrament for the Communion of the Sick; it is only concerned with the consumption of that which remains, and authorizes the ablutions by which this consumption is reverently and adequately carried out." (p. 502)

One cannot refrain from the observation that a good course in liturgical history might prevent some of the rather amazing interpretations that sometimes are put on the Prayer Book rubrics by well-meaning but not adequately informed people.

(THE REV.) WILLIAM J. ALBERTS  
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## SEGREGATION NATURAL

Why all the searching of the Scriptures to condone or condemn segregation? Look at nature, designed by the Great Creator, Himself, God the Father Almighty. Segregation is the very pattern of nature. Else how would there be different species of anything on earth, were it not for segregation? All of creation (except man) observes strictly the law of segregation—an instinct implanted in them by their

(CONTINUED NEXT PAGE)

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Creator. It is man who crossbreeds. It  
is man who creates abomination and  
confusion.

For anyone to say that all men are  
descended from Adam seems to me to  
be very far-fetched. Did not the sons  
of Adam marry the daughters of other  
men? Surely, we must accept the story  
of Adam as the creation of man—man-  
kind—races of men. Before the dawn  
of history three races of men inhabited  
three distinct parts of the earth. So  
surely each race must have been created  
for a mission—a destiny to fulfill as a  
race.

Who is man to tell his Creator he  
does not want to be what he was  
created? Is the thing created greater  
than his Creator? Who is man to say  
God discriminated when he did not  
make mankind the same in intellect,  
color or personality? Is any man to be  
pitied because he is what God created  
him?

Many crimes have been committed  
in the name of Christianity, but to me  
there is none greater (not excepting  
the bloody Crusades) than this crime  
of deliberately setting about to obliterate  
a race in our country by integra-  
tion. For everyone knows integration  
means ultimate amalgamation.

God help those who seek to play God!

LAURA J. HOPKINS  
HOPKINS, S. C.

### ► RUBRICS 'MAN-MADE'

There is no question whatever that  
"there has been enough of the pot's call-  
ing the kettle black," as noted by the  
Rev. Bert Honea, of Denton, Texas  
(ECnews, Jan. 9) . . .

If the "invitation" in the Communion  
service means anything at all, it means  
exactly what it says, not what some  
faction interprets it to mean.

If the Master's words at His institu-  
tion of the Lord's Supper—"Drink  
ye all of this"—means that only the  
Apostles were the all he referred to,  
then plainly none of us have any part  
in the Communion; but if all of us are  
to partake, then the rubric that none  
but those confirmed, etc., are to be ad-  
mitted cannot be reconciled to the  
words of the "invitation."

And here it can be noted that the  
rubric is a man-made rule, and both  
Bible and Prayer Book teach that noth-  
ing shall be done in conflict with the  
teachings of Christ.

In the Prayer Book, on page 182,  
(the alternate Epistle for Whitsunday,  
the First Epistle of Paul the Apostle  
to the Corinthians, 12th Chapter,  
Fourth Verse)—"For as the body is  
one, and hath many members . . . For  
by one Spirit are we all baptized into  
one body, whether we be Jews or Gen-  
tiles, whether we be bond or free; and  
have been all made into one Spirit. For  
the body is not one member, but many."

If this means anything at all, there  
are just too many alls to be disre-  
garded, and the exclusive rubric is  
strongly at variance. This is why evan-  
gelical ministers do not exclude any  
baptized believer from the Communion,  
and why so many of them invite all  
baptized believers to commune with  
members of the Episcopal Church.  
(And Christ said nothing about being  
confirmed.) It is here most palpably  
to be said that no rubric (necessarily  
man-made) can be employed to off-set  
the teachings of Christ.

(CONTINUED ON PAGE 8)

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## BACKSTAGE

THERE'S ALWAYS a danger, when putting thoughts into words, that the complete thought may not be expressed adequately, and a promotion advertisement in our Jan. 23 issue is a good example. We wrote that "the Church will either approve or reject proposed revisions" (of the Book of Common Prayer) at the next General Convention. Of course, the advertisement had to do with the current series of articles by Drs. Casserley, Richardson, Wigan and Shepherd. What we intended to say was that the Church will either approve or reject the *thinking* which has resulted in the proposed changes. General Convention certainly will provide a sounding board, and no doubt by the close of the Honolulu meeting we will be in a position to predict whether the Church will or will not accept the kind of proposals which have come from the Commission.

A letter from the Rev. John W. Suter, custodian of the Standard Book of Common Prayer, first called attention to our error. Dr. Suter very ably points out: "It appears to me that this warning is a bit exaggerated and ahead of schedule. General Convention has not yet created a Revision Commission. It has not set in motion a revision process. Canon 22, Sec. 1, lays upon the Standing Liturgical Commission the duty 'to collect and collate material bearing upon future revisions of the Book of Common Prayer':

a mandate which falls considerably short of an order to revise. The present 'Prayer Book Studies', issued by the Standing Liturgical Commission at the request of the Convention, are intended to set people's minds and thinking along the lines of Prayer Book revision 'if and when.' In the Preface to the Prayer Book Studies, the Commission states that it is not 'proposing any immediate revision.'

"When the Convention inaugurated the revision which after a dozen years produced the 1892 Prayer Book, and again when it started the revision which fifteen years later resulted in our current Book, it adopted a carefully-worded Resolution giving the spirit and intention which motivated the project each time. No such Resolution has as yet been proposed, let alone adopted, looking toward the next Prayer Book. Perhaps this may be done in Honolulu, and the creation of a Revision Commission authorized. I believe many people hope so. There's much to be said for it. But it hasn't been done yet!"

In addition to Dr. Suter, several others have called the error to our attention. To each we say "thanks"—and add that our face is red.

*Chauris E. Bennett Jr.*

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For the benefit of Anglo-Catholics, let it be said that there is a rubric expressly forbidding "reservation" of the elements, requiring that any leftovers be consumed at the (holy) table by the officiant and his assistants. Yet this rubric is regularly violated, and the excuse is given that, because the General Convention has never voted on it (despite two distinct efforts of the American Church Union to have it regularized), they are justified in ignoring the rubric. They also say that, because so many practice reservation "anyway," all should be permitted to do so—which is only another way of saying, "Two wrongs make a right."

**JAMES N. REYNOLDS**  
 LAKE WALES, FLA.

#### ► PRAY FOR MISSION

In June of this year the Anglican Society of the University of Sydney, Australia, will sponsor a mission to the university, conducted by Fr. Charles Preston, SSF.

May I commend this ambitious effort by a young society to the prayers of Religious Communities, Canterbury Clubs and all who in this country share their hope that the Gospel might be proclaimed in all its fullness in the universities of the world?

(THE REV.) JOHN C. VOCKLER  
 GENERAL THEOLOGICAL SEMINARY  
 NEW YORK, N. Y.

#### ► A SUGGESTION

It would be very enlightening to many of us to run a series of articles on the beginning of our Church. We hear so many of the Roman faith scoff at our claiming to be of the original Church, and say that our start was with Henry VIII . . .

**CLARA WALSH**  
 SHAKER HEIGHTS, OHIO

#### ► CLAIMS 'FIRST' ON TITLE

I was very much interested to read a note attached to recent copies of the EPISCOPAL CHURCHNEWS concerning the book, "This We Believe," by Canon Montizambert. Apparently this title appeals to a number of persons. A booklet of our Lenten sermons in 1952 bore the same title. I think we seized upon this title before Edward R. Murrow adapted it for his popular radio program.

(THE REV.) EDWARD PRICE  
 SO. PORTSMOUTH, R. I.

#### ► NEED TO DIFFERENTIATE

We Episcopalians are trying to distinguish between the words "Catholic" and "Roman-Catholic," and yet in the letters and articles appearing in *EC-nies* I find that the Roman-Catholics are referred to as Catholics . . .

(MRS.) GEORGE W. MAINARD  
 VERNON, TEXAS

(Ed. Note: We scan copy carefully to avoid this, but sometimes miss.)

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by J. V. LANGMEAD CASSERLEY

**Formosa and Risk**

**O**URS is certainly not a world in which it is possible for governments and nations to avoid taking great risks. Because that is so, we must not criticize a government or a political leader merely for taking risks. No one can rightly be blamed for failing to avoid the unavoidable.

**We may reasonably ask, however, that the risk taken should be well-calculated, and that the prize aimed at should be so supremely valuable as to make the risk entailed worth running.**

Nor is it necessarily a criticism of a nation or government that, had its policy in the past been wiser, it might not have been compelled to run the risk. A government takes a risk in an existing situation, and such a risk must be judged against the background of that situation.

*Perhaps it might have been better if the existing Formosan situation had never been permitted to arise, but since it has cropped up it is useless to shed tears over the spilled milk, and absolutely necessary to face the facts as they are and act accordingly.*

It is obvious that President Eisenhower's declaration on Formosa and the Pescadores is one which envisages under certain circumstances the outbreak of hostilities. These hostilities might conceivably be localized and turn into an aerial and naval conflict, fought out within the narrow confines of the Formosa straits.

**But it might easily turn into the third world war, which it is the imperative duty of all responsible statemanship to do its utmost to avoid. It would probably be wiser to assume for the present that if formal hostilities between this country and China should break out, Russia will be faithful to her allies—which would mean that the third world war had begun.**

I am writing these lines within a few days of the President's message to Congress. By the time they are published and read the pattern of events will no doubt have become clearer.

*At the moment, though, the situation is dim and confused, and obviously fraught with the gravest possibilities. What can justify us in running such a risk? Clearly only some very great hope, or some very certain conviction of immediate duty.*

This country clearly has obligated itself to maintain the present independence of Formosa and the Pescadores. Both the strategic importance of Formosa itself and our past support of the regime in control there create an obligation to maintain our stand in that part of the world.

It is arguable that we might have been wiser never to have taken that stand in the first place, but it is too late to revise it now.

**When we took that stand we raised hopes which cannot now be disappointed, and we contracted obligations which cannot be disowned without dishonor.**

**Our Hope**

Obviously President Eisenhower's hope, which we must all share, is this: To deter aggression and preserve the peace by making it crystal clear precisely where and under what circumstances we will fight!

The concept of peaceful co-existence necessitates clear-cut frontiers. When powers are hostile towards each other, and utterly out of sympathy with each other's policies and purposes, they must agree not merely to differ, but also on an absolutely definite line between their two spheres of interest and predominance. If we support in any form some such idea as peaceful co-existence, then we cannot but sympathize with the President's desire to make the frontiers between the two systems into which the world is divided absolutely precise.

**There is, of course, the further hope that this definition of a frontier will render a cease-fire possible. The idea of a cease-fire, probably negotiated through the United Nations, cannot be expected to appeal very strongly to either the Peking or the Formosa regimes, but it would offer them both valuable gains which might compensate them to some extent for the hopes they would have to abandon.**

To the communists it would set the real substance of recognition. The cease-fire would imply the frank admission that the communist regime must be acknowledged for all practical purposes as in fact the government of China.

Nationalist China would have to abandon its hope, mystical rather than practical, of making a triumphant return to the mainland. But it would at least be confined in its *de facto* position as the sovereign government of Formosa.

Such a cease-fire might make a new approach to the Formosa problem possible at a later date. The most obvious solution would be complete independence for Formosa, preferably a neutralized Formosa, under some kind of United Nations guardianship or trusteeship.

Formosa has not been Chinese for over half a century, and the peace treaty with Japan merely removed it from Japanese sovereignty without transferring it to China. Certainly the allied powers declared themselves during the war in favor of such a transfer to China, but circumstances have changed very greatly since then, and it may justifiably be claimed that that declaration is now out of date and cannot be implemented.

But the chief political danger we are running by this present stroke of policy has been very little

(CONTINUED NEXT PAGE)



## COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. Feb. 20	Everywhere	<b>QUINQUAGESIMA.</b>
	Hartford	Canterbury Club, Trinity College. Speaker: Rev. Robert Harris. 7:30.
	Washington, D. C.	(N) Guild of Organists, Recognition Service. Washington Cath.
	Monteagle, Tenn.	(D) Tenn. Canterbury Assoc. Dubose Center.
Feb. 20-27	Everywhere	Brotherhood Week.
Mon. Feb. 21-22	Birmingham, Ala.	(D) Dept. of Christian Ed. Visit of Rev. G. A. Morrill of Nat. Council.
Tues. Feb. 22	Everywhere	<b>SHROVE TUESDAY.</b>
	Everywhere	Brotherhood of St. Andrew Corporate Communion for men and boys.
	West Haven, Conn.	(D) Annual Lay Readers' Conf. Speaker: Red Barber, Church of St. John's-by-the-Sea.
Wed. Feb. 23	Everywhere	<b>ASH WEDNESDAY.</b>
	Sewanee, Tenn.	School of Theology, Univ. of South. Quiet Day conducted by Bishop of Fla.
Thurs. Feb. 24	Everywhere	<b>ST. MATTHIAS.</b>
	Boston	(D) Winter school, Christian Ed. Dept. St. Paul's Cathedral.
Fri. Feb. 25	Everywhere	World Day of Prayer.
Feb. 25-27	Washington, D. C.	(N) Conf. of Professors of Pastoral Care. College of Preachers.
	Guantanamo, Cuba	(D) Annual Convocation.
Sat. Feb. 26	In 105 cities	(N) Radio, "Another Chance."* Peggy Wood and Dora Chaplin.
Sun. Feb. 27	Washington, D. C.	(D) St. David's Soc. Speaker: Canon H. K. Archdall of Wales. Washington Cathedral.
Feb. 27-Mch. 8	Honolulu	(D) Bryan Green Mission.
Mon. Feb. 28	Syracuse, N. Y.	(D) Standing Com. Meeting.
	Fredericksburg	(D) Dept. of Christian Ed. Rev. H. N. Tinker and Miss Lynette Giesecke of Nat. Council. St. George's Church.
	Tappahannock	(D) Dept. of Christian Ed. St. John's Church.
Tues. Mch. 1	Washington, D. C.	(D) Woman's Aux. Meeting. St. Thomas Church.
	Alexandria, Va.	(D) Dept. of Christian Ed. Rev. H. N. Tinker and Miss Lynette Giesecke of Nat. Council. Christ Church.
Wed. Mch. 2	Front Royal, Va.	(D) Dept. of Christian Ed. Calvary Church.
	Wauwatosa, Wis.	(D) Lenten lecture, Dr. J. V. L. Casserley. Trinity Church.
Mch. 2, 4, 5	Everywhere	<b>EMBER DAYS.</b>
Thurs. Mch. 3	Richmond	Dept. of Christian Ed. Rev. H. N. Tinker and Miss Lynette Giesecke of Nat. Council. St. James' Church.
Fri. Mch. 4	Charlottesville	(D) Dept. of Christian Ed. Christ Church.
Mch. 4-6	Cambridge, Mass.	Conference on the Christian Ministry. Episcopal Theo. School.
	Washington	(D) Theological Discussion Group. College of Preachers.
Sat. Mch. 5	In 105 cities	(N) Radio, "Another Chance."* Peggy Wood and Dora Chaplin.

Heard in some cities on other days.

Consult your rector for times of Holy Communion on Holy Days.

## ANGLICAN CYCLE OF PRAYER

Prayers are requested for the diocese and bishops noted on the following dates:

Feb. 20	Bombay, India	Bishop W. Q. Lash
Feb. 21	Borneo	Bishop N. E. Cornwall
Feb. 22	Bradford, England	Bishops Blunt and Hardy
Feb. 23	Brandon, Canada	Bishop I. A. Norris
Feb. 24	Brechin, Scotland	Bishop Eric Graham
Feb. 25	Brisbane, Australia	Archbishop Halse and Bishop H. H. Dixon
Feb. 27	Bristol, England	Bishops Cockin and Watkins
Feb. 28	British Columbia, Can.	Archbishop H. E. Sexton
Mch. 1	British Honduras, C. A.	Bishop G. H. Brooks
Mch. 2	Bunbury, Australia	Bishop D. L. Redding
Mch. 3	Calcutta, India and Pakistan	Bishops Mukerjee, Richardson, Blair, Bryan, Partridge
Mch. 4	Caledonia, Canada	Bishop H. G. Watts
Mch. 5	Calgary, Canada	Bishop G. R. Calvert

\*See local newspaper for radio times and stations.

Christian

## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

remarked upon by the commentators. The real reason the communist world is pressing us so hard on the Formosa issue is that this is precisely the point on which the western allies are least united. Any kind of pressure or aggression in western Europe would meet with the whole-hearted resistance of this country and its allies at exactly the point where they are most completely in agreement.

**The communists calculate that their best chance of splitting the western alliance is by menacing it at the point at which it is least solid and most fragile. If there is to be a third world war, it would be better for the western powers if it did not break out on the Formosa issue.**

Indeed, for the third world war to begin in a conflict over Formosa would be something of a political and diplomatic triumph for Soviet Russia. In such a conflict the western alliance would be inwardly divided, and some of its members only half-hearted, and a great deal of sympathy of the neutral world would be on the communist side.

From this point of view, it is perhaps a pity that the President's message to Congress did not make it clear that we do not feel obligated to do for the islands close to the Chinese mainland what we will certainly do for Formosa and the Pescadores.

A war about Formosa might just conceivably be understood and of necessity accepted by our allies in western Europe, but a war about the Taachen Islands would seem to them utterly fantastic, and might conceivably lead to the breaking of the alliance which post-war policy has so toilsomely brought into existence.

*Such a tragic event might well lead to the complete undoing of our western civilization.*

### The Christian's Dilemma

Clearly, the risks involved are great. But what must be the attitude of the Christian citizen? Those who are convinced pacifists will, of course, have no difficulty in making up their minds. That is what makes absolute principles like pacifism so attractive to some people. They ease the burden of decision.

But most of us are not convinced pacifists—in my view rightly—and upon us the burden of decision must fall very heavily.

Communist aggression, if it started in Asia rather than Europe, would only start in Asia because of Moscow's calculation that that would be the best place. It would still be true that the whole design of communist aggression would engulf the entire world.

**In my view, the west's only hope lies in united resistance to aggression wherever it happens to break out. We should be morally and spiritually justified in undertaking such a resistance, however great its cost to ourselves. Utterly evil as war is, the alternative to war would then be more evil still—the world-wide victory of aggression and the world-wide triumph of the aggressor.**



# EPISCOPAL Churchnews

## THE CHURCH ACROSS THE NATION

### Travel Agency-Magazine Setup Will Aid Convention Delegates

Reports filtering in from various sections of the nation indicate that there has been some concern over possible difficulties that might arise when delegates begin arrangements for flight or ship passage to Honolulu for next September's General Convention.

Many clergy and laity have felt that limited travel service would create confusion and uncertainty in the attempts to secure space even for official delegates. And that, these same reports imply, would tend to telescope the fear that the Convention would, therefore, be a small one (in number of delegates) and "reactionary."

In view of the lack of complete information available to the public on number of planes and ships serving the islands, it would seem that such apprehension is not entirely unfounded. Close scrutiny, however, of schedules plus supplementary services recently arranged discloses that there is no grounds for "fears."

Going along on that latter basis, and after considering all the data presented, *ECnews*—to facilitate planning for official delegates and visitors—has "joined forces" with *Travel Arrangements*, an established New York travel agency operated by Miss Else R. Petersen, who has for a decade worked closely with the National Council handling overseas travel problems for missionaries.

*Travel Arrangements* now holds accommodations for approximately 300 persons on the SS Lurline (Matson Line) and approximately 1,600 seats on five scheduled overseas airlines. All of these accommodations are being held at the present for official Convention travel.

Miss Petersen made it clear that accommodations not purchased by people officially connected with General Convention will be offered after June 15 to those who wish to unofficially visit General Convention.

Miss Petersen, head of *Travel Arrangements* since 1939 and formerly associated with several steamship lines, studied for some time at the old New York school for deaconesses, St. Faith's, preparing for a career in the religious education field. Her knowledge and interest in the Church have been of inestimable help in permitting her to aid those inexperienced in world-wide travel problems. She is a former national

secretary of the American Society of Travel Agents.

It is through this collaboration with *Travel Arrangements* that *ECnews* announces formation of its General Convention Service Bureau to provide the greatest possible assistance to the Church and to readers. This magazine is now in a position to offer free information concerning plane, steamship and railroad schedules, fares and accommodations in connection with travel to and from Honolulu.

Actual arrangements for flights, steamship and train travel will be handled by Miss Petersen's agency, even though channelled through *ECnews*. This procedure will forestall any confusion arising as to certainty for passage.

By collaborating with *Travel Arrangements*, this magazine feels that the know-how of experts in the travel field will be made more readily available to its readers.



Miss Petersen, whose travel know-how will benefit Convention-goers



## Response Encouraging

With National Council's photography contest little more than a week old (at *ECnews* press time), approximately 2,500 applications for entry blanks had been received at Church Missions House, 281 Fourth Avenue, N. Y. 10, N. Y.—an encouraging sign according to the Council's Public Relations Division, sponsors of the contest.

The contest runs from Jan. 15-April 30, 1955, but any photo taken between Jan. 15, 1954 and the closing date is eligible. Prints should be black-and-white glossies (no color acceptable), unmounted, and at least 4"x5" in size, showing some aspect of Church life.

The contest is divided into two sections, amateur and professional, with a 'professional' defined as one who earns more than half his income as a photographer.

Awards of \$100, first prize; \$75, second, and \$25, third, will be awarded in each division. Other prizes consist of sets of the four-volume Church's Teaching Series. Anyone not a member of the National Council staff is eligible.

## Triennial Manager

Appointed manager of the 58th General Convention next Sept. 4-16 in Honolulu is the Rev. Paul R. Savanack, rector of St. Peter's Church in Queen Emma Square, whose vestry has released him from all parochial duties except religious services until the Triennial is over.

As manager, he will coordinate all arrangements for the Convention, aided by the large committee of clergy and laity headed by Arthur G. Smith, chairman.

Mr. Savanack, who served in Ohio prior to entering the Chaplaincy Corps in World War II, went to Kilauea, Kauai, Hiwaili, as vicar of Christ Church. Later transferred to the Hawaii Episcopal Academy at Kanuela as headmaster, he served as Archdeacon of Hawaii and went to St. Peter's in 1952.

## Texas Convention

Bishop Clinton S. Quin used the springboard of the largest convention ever held in the Diocese of Texas to urge support of the 1955 General Convention, and to call an end to a controversy which has caused general unrest throughout the Church.

Although labeling the action of Presiding Bishop Sherrill in chang-

ing the site of the triennial from Houston to Honolulu as "unstatesmanlike, undemocratic and ill-advised," the Texas diocesan declared that "the incident is now closed. Let's give Bishop Kennedy our backing."

Earlier in his episcopal address, he charged that Bishop Sherrill had "disregarded the vote of the General Convention (1952), and the approval eighteen months later of the House of Bishops for the 1955 General Convention to be held in Houston. He was ill-advised. He made a mistake. . ."



Rector Savanack: coordinator

"I could," the bishop declared, "have done something about it, but for the peace of the Church I chose to suffer the humiliation. . ."

Acting on a request of the bishop, the diocesan convention voted to "instruct its delegates to the 1955 General Convention to pursue at Convention clarification of the canon under which the meeting place of General Convention may be changed."

The Texas convention also went on record as "squarely behind the justice of the decree of the Supreme Court outlawing racial segregation in the public schools, and recognizing that the practical implementation of this justice must be worked out within the framework of forgiveness and love."

Bishop Quin requested episcopal assistance in the form of two suffragan bishops, one to be elected immediately and another following the bishop's retirement, Oct. 31. The Texas diocesan, who is the oldest non-retired bishop in the Church in point of service, will be 72, on Sept. 28.

The recent three-day convention at the Church of St. John the Divine, Houston, with overflow crowds using the Colosseum and Music Hall, was a personal tribute to Bishop Quin, attending his last convention at the completion of 37 years in the episcopate.

## 'Christian Penology'

A prison chaplain who sat in on the recent widely-covered turmoil at an old jail in Boston, Mass., feels that it is about time authorities turned from "inherited" methods of handling inmates to "Christian penology," or society will continue to pay an "awful price" for its failures.

So states the Rev. Howard P. Kellett, Episcopal diocesan executive in Boston and for some time a tireless worker in the field of penology as chaplain in Bay State prisons.

Mr. Kellett, one of a group of seven men requested by the inmates to hear them in final stages of the guard-threatening fiasco, defines Christian penology this way: "A penology that sees the individual as a child of God, believing that inmates can be helped to find dignity for their lives."

This could not be done in most prisons today under the system of "inherited" penal methods, Mr. Kellett told *ECnews*, but can only be accomplished when authorities recognize the need for Christian penology and the effect it would have on the individual and society.

"We must use all tools available," Mr. Kellett continued, "and that would require the cooperative efforts of medical men, psychiatrists, social workers and clergy. A place like the Hub's State Prison is a reflection of the sickness of the community."

"There was great bitterness amongst the prisoners (who held guards at bay in the State Prison). They had done nothing for 16 months; were denied privileges, no work, etc. It is a failure of prison systems almost everywhere, where punishment and custodial care are emphasized rather than rehabilitation. Authorities should dare to think in terms of the New Testament, because what is needed more than anything else is Christian penology."

Mr. Kellett, who told *ECnews* he had only four hours sleep in the four-day uprising in Boston, emphasized, too, that the responsibility lies—not only inside the walls of a prison, but also "with Christians on the outside."





*"Killingworth"—eventually to be owned by the Diocese of New York*

Don Morgan, A.P.A.

## **Bingo Stand, New Center Reported to Church Club**

So strongly does New York's Bishop Horace W. B. Donegan feel about efforts in that state to legalize bingo and other games of chance that he chose two diocesan events within the space of 48 hours to denounce this action.

"What a strange thing to seek permission for churches and charitable organizations to engage in what is for others illegal . . ."

This was among Bishop Donegan's first public remarks about the issue during installation services for the Rev. Dr. James W. Kennedy as rector of Church of the Ascension.

He made it clear that the policy of the Episcopal Church would remain unchanged regardless of whether or not the state legislature approves bingo for churches and charitable organizations.

The Diocese of New York, he said, will not open its parish halls to bingo or other gambling games.

"In a period when we are concerned with lawlessness, crime and juvenile delinquency, here is something which openly encourages disregard of what has been accepted as law by the lawmakers, themselves. What a strange thing has come to pass."

This he amplified later the next day when he addressed the 68th annual reception and dinner of the Church Club of New York, a diocesan layman's organization.

He emphasized that the Church will continue to use Christian stewardship, work and sacrificial giving as the means to get necessary funds for its work and added:

## **DIOCESAN**

"The legalization of bingo will encourage the gambling fever which is already a serious menace in American life. It can undermine a man's character, destroy his home and disrupt the community. I am amazed at the defense of this form of gambling made . . . on the ground that only small sums are involved, and that the proceeds will go to churches and like organizations.

"As to the first point, it is saying in effect that a little bit of illegality doesn't hurt. The fact is overlooked that it is people with little money who play bingo game after game after game . . ."

Bishop Donegan's opening remarks to the Church Club were a summary of the last year's material gains for the diocese which, he said, "can never be separated from spiritual advance, because devotion and zeal and sacrifice reveal themselves in material accomplishments."

After his denunciation of the bingo measure he turned to a new development in diocesan progress.

Through the Myron and Anabel Foundation, Inc., he announced, Mr. and Mrs. Myron C. Taylor have presented the diocese with a gift of \$1,000,000 to build and help maintain a diocesan center at Locust Valley, Long Island. It will be built on six acres of Mr. Taylor's estate known as "Killingworth."

Later, Bishop Donegan said, the diocese will receive an additional 14 acres, which comprises the whole property, and the handsome residence.

Describing briefly the historical background of "Killingworth," which

dates back to 1650 in the family of Mr. Taylor's mother, Bishop Donegan expressed deep gratitude for the gift he considers an answer to his prayers and hopes for the diocese.

"The purpose of the center," the bishop said, "is to provide facilities for conferences, meetings, retreats and other similar activities of the departments and agencies of the Diocese of New York and such other religious purposes as may be approved by the bishop, or conducted under supervision of the bishop."

Mr. Taylor is better known as the former personal representative of the President of the U. S. to the Vatican under two administrations, and has been decorated by the governments of several nations for outstanding services.

In addition to Bishop Donegan, John H. Hollowell, Professor of Political Science at Duke University, addressed the Church Club dinner meeting.

## **Record Set**

At their first meeting with Bishop Albert R. Stuart, members of the executive council of the Diocese of Georgia adopted for 1955 the largest budget in the history of the diocese, \$76,500, announced appointment of a new archdeacon and heard that the Most Rev. Dr. Michael Yashiro, Presiding Bishop of the Church in Japan, will visit Georgia next October.

The Rev. Michael J. Kippenbrock, vicar of Christ Church, Valdosta, is the fifth archdeacon to be appointed in the diocese, and will serve in the southwest area of Georgia.

Included in the proceedings was adoption of a statement of guiding



principles read by the Rev. Junius J. Martin, rector of Christ Church, Frederica, and chairman of the Department of Christian Social Relations. These proposals, adopted by Mr. Martin's department in early January, state that:

"In every assembly of the Church, held under the auspices of the diocese, all churches are expected to be represented and to participate.

"Every department of the executive council of the diocese shall include within its membership both white and Negro communicants.

"All archdeaconry meetings of diocesan organizations shall invite all churches in the archdeaconry to participate."

Other discussion centered on plans for the diocesan convention in May and the summer conference at Abraham Baldwin College, Tifton, in July.

## Success Story

The Missionary District of North Texas is glowing over its efforts to raise \$500,000 as principal for the Bishop Temple Memorial Fund for the Endowment of the Church in that district. In four months more than \$730,000 has been pledged.

Over 1,000 Churchmen in the district have made gifts and pledges with the cooperation of every congregation.

Because of this success, North Texas is expected to make a strong bid for diocesan status in 1958.

How North Texas feels about this can best be gauged by looking back 10 years to 1944, when the Southwest Synod appointed a survey committee to consider dissolving the district.

Bishop George H. Quarterman notes that "the results of this campaign are a sure evidence of the vitality of the Church in North Texas, of its concern for the missionary program and its determination to be a financially independent diocese. This has been the kind of venture that takes the measure of the Church. North Texas Churchmen by their faith and works have measured up."

## Cathedral Towers

Completed after 37 years are the twin towers of Grace Cathedral, Topeka, Kansas.

The east tower is in memory of Maveret Burrows Perry, a member of the parish for 50 years. It is given by her four children, James L. Perry of Topeka, Mrs. Arthur Peine of Manhattan, Miss Frances Perry of New York, and Mrs. Arthur R. Sloan of Topeka.

The west tower is in memory of the Rt. Rev. James Wise, fourth Bishop of Kansas, and his wife, Anna, and in appreciation of the long service of the Very Rev. John Warren Day, present dean, and his wife, Harriet. The tower was given by Mr. and Mrs. Randolph Carpenter, Mr. and Mrs. Frank C. Gibbs and Mrs. George Tibbits, all of Topeka; Mr. and Mrs.

Charles O. Kilmer of Monrovia, Calif., Mrs. Mortimer Matthews and Miss Frances Matthews of Glendale, Ohio, and other friends in Topeka and the Diocese of Kansas.

The architect was Raymond A. Cooledge of the cathedral parish, and the contractor Charles W. Bennett of Topeka. The cost of construction was \$33,095.

## 18th Century Anthems

The Music Commission of the Diocese of Maryland has reached back 100 years to restore for use today some of the masterpieces of early liturgical music by men who founded the musical tradition of the Anglican Church.

From more than 4,000 pages the Commission has collected and looked over in the past year, it has picked out certain editions of 18th Century anthems and service settings which the group believes will enrich the worship of the Church.

The commission's work has been underwritten by a few parishes, and copies of the music will be available as published by Saint Mary's Press, New York City.

## In Brief

In Erie plans are moving along for setting up a Boys' Home under diocesan control. For this purpose, the Misses Anna and Alice Heber of Holy Trinity Church, Brookville, where the Rev. J. M. Prittie is rector, have given Erie a 50-acre farm on the edge of the city. Meanwhile profits from the centennial celebration of Jefferson County will go towards support of the home and necessary equipment as well as repairs to the buildings.

The Diocesan Development program is now over \$31,646 towards its goal of \$60,000 which is expected to be reached in 1955. This fund has made possible the building of a new St. Christopher's Chapel in Hickory Township, a suburb of Sharon, Pa., and a new parish House at Port Allegany.

In Long Island funds contributed to the United Builders for Christ Campaign are already at work, according to Joseph A. Patrick of Westbury, chairman. Of a total of \$325,873 pledged and contributed, \$140,212 has been turned over to the National Church for work around the world, and \$78,771 has gone to diocesan agencies, which benefit annually from Episcopal Charities Appeal.



*Gifts of grateful parishioners made possible Grace Cathedral's towers*



# REINHOLD NIEBUHR

## Fellowship, with dimension of a 'club'

**B**ISHOP Berggrav, the retired Primate of the Norwegian Church, and incidentally one of the most creative and personally charming leaders of world Protestantism, was invited to give his impression of American Protestant Churches, after a visit of four months in our country. The Bishop responded with a characteristically frank and appreciative interpretation of our Church life, which had only one barb of criticism, and that a very perceptive one.

The Bishop appreciated the achievements of American Churches in organizing the congregations as real communities in which the laymen are much more responsible and active than in the Churches of Europe.

European Churchmen have usually had an attitude of condescension toward American Church life. Bishop Berggrav's perceptive appreciation of one of our real virtues may be a straw in the wind. The fact is that the separation of Church and State and the independence of the Church of all State support has given American Church life a peculiar virtue which is wanting in most European Churches, where the local congregation in a large city is likely to be no more than a preaching station. The congregation is not integrated as a fellowship of faith. In some degree the fellowship of the congregation is the virtue of sectarian Christianity, which has been imparted to all Churches in America, where all Churches become "sects" in the European sense.

Significantly the good Bishop's

contacts were almost exclusively with Norwegian Lutheran Churches, which had incorporated many recent European immigrants in their membership. Therefore his tribute to American Church life is the more remarkable. For his contact was with congregations in which European influences were bound to be very strong. Evidently the American ethos in Church life is well-nigh universal.

As Bishop Berggrav is a very frank and honest man he did not hesitate to point out the one defect in this virtue of the American Churches. The congregations are "fellowships," declared the Bishop, but the fellowship sometimes seems to have the dimension of a "club." "Club" fellowship is distinguished from a "fellowship of grace." Sometimes the congregation becomes a club because the worshipping community is not sufficiently integrated to the weekday fellowship of work, study and play.

More frequently the "club" features of the fellowship reveal themselves in the exclusive character of the community. It may be a community gathered upon the basis of neighborhood, class or race. Our Negro friends have long since called attention to the fact that the hour of eleven o'clock is the most "segregated" hour in the whole week. The fellowship is intimate and warm, but it does not reveal sufficient evidences of the grace of God, the breadth of the divine love and His yearning after the repentant sinner.

"If ye love them which love you, what thanks have ye."



## Schools

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THE REV. W. G. CHRISTIAN, Rector  
Box E Vicksburg, Miss.



## Duluth Dean, Airmen Star In 'Uncle Walter' Project

Ten years is a drop in the bucket when it comes to remembering good deeds.

That's what the people of England feel about the Very Rev. Walter A. Rogers, dean of Trinity Cathedral, Duluth, Minn., and the men of the 20th Fighter-Bomber Wing of the U. S. Air Force stationed at Wethersfield, Essex, England.

In 1942, when Dean Rogers, ordained last June to the priesthood, was a sergeant attached to a U. S. Air Force headquarters in London, he went to the home of a British friend in Little Bardfield, Essex, to recuperate from an eye operation.

Attending church in the village, he came across some 60 youngsters from an orphanage at Little Bardfield Hall. Filled with interest, the children besieged the American soldier, who later visited the orphanage and began a chain of events which led to his being awarded the Order of the British Empire for his work on behalf of the children.

"Uncle Walter," as he became known to them, took orphans under his wing. He organized drives for clothing, funds and toys in several military establishments, and twice played "Father Christmas," the English equivalent of Santa Claus.

Returning to the U. S. and a job with the Boston and Maine railroad in the office of the superintendent of the Terminal Division at North Station, Boston, he continued his help

to orphans, working through the Foster Plan for War Children.

When he was installed as dean of Trinity Cathedral right after his ordination, the story was picked up by the *Braintree and Witham Times*, and the account of his work with orphans reached the attention of the 20th Fighter-Bomber Wing. Thus the idea for "Operation Uncle Walter" was born.

The 20th took up where Dean Rogers left off. They raised \$3,000 to buy gifts for over 700 orphans in 27 homes and orphanages, and invited Dean Rogers to take part in the festivities.

On Dec. 18, the dean debarked from an Air Force transport plane at the English air base to join airmen in their mission of generosity.

For three days trucks rolled out of the base loaded with presents that had taken Air Force wives more than a week to wrap. In addition to some 1,500 gifts, there were hundreds of pounds of clothing and food.

Besides joining in the distribution of gifts, Dean Rogers took part in a midnight Christmas Eve service at the air base and preached in nearby churches, including Chelmsford Cathedral.

## Bishop Mosley Installed

Before an overflow congregation that filled the nave and Lady Chapel, cloisters and passageways of the Cathedral Church of St. John, Wilmington, the Rt. Rev. J. Brooke Mosley was installed as sixth Bishop of Delaware.

He succeeds the Rt. Rev. Arthur R. McKinstry, who retired last December. Bishop Mosley has been Bishop Coadjutor of the diocese since his consecration, Oct. 28, 1954.

Institutor and preacher at the service Jan. 16, was Presiding Bishop Henry Knox Sherrill, assisted by the cathedral's dean, the Very Rev. Thomas M. W. Yerxa, who, in his role as clerk, read the instrument of ratification of accession.

The Rev. Canon Ralph H. Carmichael and the Rev. Paul A. Kellogg were marshal and warden, respectively. The bishop's attendants were three young deacons of the diocese—the Rev. Messrs. J. Seymour Flinn, Marvin Hummel and Alfred R. Shands.

At the installation Bishop Mosley was given the pastoral staff, symbol of his office. It is made of wood from three different churches—St. Luke's, Smithfield, Va.; Christ Church, Philadelphia, and St. Nicholas', Aberdeen, Scotland. The crozier had been handed down to a succession of bishops since it was first given to the Rt. Rev. Leighton Coleman, Second Bishop of Delaware, in 1888.

The new Delaware diocesan is the first priest in the diocese to be elected to the episcopate while serving in Delaware. Thirty-seven at the age of his consecration, he is the second youngest bishop in Delaware's history. He served as dean of the cathedral before becoming bishop coadjutor.

Prior to his installation, Bishop Mosley retired as president of the Wilmington Council of Churches. Addressing the 10th annual meeting of that organization Jan. 14, he voiced the Council's opposition to bingo (see Bishop Donegan's stand in DIOCESAN), discriminatory race relations and slum housing.

## Overseas Appointment

When the Archbishop of Canterbury visits Southern Rhodesia May 8, to inaugurate the new Province of Central Africa and to consecrate three native priests as assistant bishops in Uganda, he will be accompanied by the present rector of Christ Church, Guilford, Conn., the Rev. J. Gilbert H. Baker.

Mr. Baker, a native of Bromley, Kent, England, graduate of Oxford University and former missionary in China, has been named General Secretary of the Overseas Council of the Church of England Assembly, succeeding the Rev. Canon J. MacLeod Campbell. The appointment, is-



Dean Rogers and orphans at Raymond Nursery, Claxton-on-Sea, Essex



passed at the invitation of the Archbishop of Canterbury, becomes effective next month.

In his new position, Mr. Baker will become one of two secretaries of the newly-formed Anglican Advisory Council on Missionary Strategy. The other secretary is the Rt. Rev. John B. Bentley, vice-president of National Council and head of the Overseas Department. In addition, Mr. Baker will be in charge of the Church of St. Nicholas, Cole Abbey, London.

The church building was bombed out during World War II, but current plans are to restore it as a Guild Church and special center of missionary interest for the Church of England and the Anglican Communion as a whole.

The Overseas Council, under the chairmanship of the Bishop of Liverpool, includes leaders of the 12 missionary societies of the Church of England, and works to achieve maximum cooperation between the societies, to keep the Church Assembly informed of their activities and to promote missionary interest and giving in the dioceses.

Ordained to the priesthood in 1936 by the Bishop of Hong Kong, Mr. Baker served in China, 1935-45 and 1947-51. In 1946 he was at St. Martin's-in-the-Fields, London, and 1946-47, he was associate rector of the Church of the Epiphany, New York City, and pursued graduate studies at Union Theological Seminary.

Mrs. Baker is the daughter of the late Rev. Arthur M. Sherman, Secretary of Missionary Education and Executive Secretary of the Forward Movement and Forward-in-Service, and long-time missionary to China.

Mr. Baker published *The Changing Scene in China* in 1948, and he and his wife collaborated on a pamphlet, *The Church Faces Communism*, published in 1953 by the Woman's Auxiliary.

Mrs. Baker is the step-daughter of the executive secretary of the Woman's Auxiliary to National Council.

Mr. Baker has been at Christ Church since 1952.

## Maryland Suffragan

The Rev. Dr. Harry Lee Doll, rector of St. Paul's Parish, Baltimore, was elected Suffragan Bishop of Maryland at a special convention at the Church of the Incarnation, in that city.

Dr. Doll, whose election followed a request of Bishop Noble C. Powell for episcopal assistance, won out over



Baltimore Sun

*Bishop-elect Doll (l.) receives congratulations from Bishop Powell*

two other candidates on the third ballot. Runners-up were the Ven. Albert H. Lucas, archdeacon of the diocese, and the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, and president of the diocesan standing committee.

Election was held Jan. 19.

Dr. Doll has been rector of St. Paul's since 1942. A native of Martinsburg, W. Va., and graduate of the University of West Virginia, William and Mary College and Virginia Theological Seminary, the 51-year-old clergyman is married and the father of three children.

Ordained to the priesthood in 1933, he served as assistant at the Church of Epiphany, Washington, D. C.; rector of Christ Church, Alexandria, Va., and rector of Trinity Church, Houston, Texas, before coming to St. Paul's. He has served on diocesan committees in both Maryland and Texas, and has been a deputy to General Convention three times.

Dr. Doll has accepted election pending necessary consents.

## New Deans

The Rev. Benjamin Minifie, rector of Grace Church, Orange, N. J., and the Rev. Henry N. Hancock, rector of St. Thomas' Church, Bethel, Conn., have been named deans of the Cathedral Church of the Nativity, Bethlehem, and the Cathedral Church of St. Mark, Minneapolis, respectively.

Mr. Minifie succeeds the Rev. W. Robert Webb, who resigned as dean

and rector of Bethlehem's cathedral church last Fall to accept a call to become rector of St. Paul's, Evansville, Ind., after serving for 10 years.

Mr. Hancock succeeds the Rev. Frederick M. Morris, now rector of New York's St. Bartholomew's Church.

A native of New York City and graduate of Lehigh University and General Theological Seminary, Mr. Minifie was ordained to the priesthood in 1936 and served in New Jersey, Massachusetts and Texas before coming to Grace Church in 1947.

He is married and the father of six children.

Mr. Hancock, a native of Wales, came to Connecticut during his rectorate of St. Michael's and All Angels, Swansea (1945-50), on an exchange preacher arrangement. He served St. James' Church, Danbury, for 10 months. In 1951 he was called to St. Thomas', Bethel.

Author of a Religious Book Club selection to be published next month—*And After This*—he was one of the Lenten preachers at the Cathedral Church of St. Mark in 1954.

Educated in Wales, Mr. Hancock worked for 10 years at secular employment before beginning studies for the ministry. He was ordained to the priesthood by the Archbishop of Wales in 1937.

During World War II, the Minneapolis dean-elect served with a mobile First Aid squad during the air raids which devastated Swansea.

Mr. Hancock is married and the father of two children.



# Schools

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## Janitor Shows Gratitude Through Gift to Chapel

Dominic Cristelle has watched from the sidelines countless traditional dedication ceremonies at Trinity College Chapel from time to time, but he never thought he'd really be a part of one.

The 67-year-old Italian immigrant has served as the chapel's janitor for 12 years, and has mopped, dusted and tended it with loving care, lavishing special attention on its ornate pew ends. These are the famous wood carvings by Gregory Pomfret.

Recently, though, Dominic was the center of ceremonies marking the dedication of a new pew end which he, himself, donated to the chapel and the college he has served. The carving depicts St. Dominic, founder of the Dominican Order, for whom Mr. Cristelle was named.

Dominic is a Roman Catholic, but he told an interviewer before the dedication service:

"I give to my own Church every Sunday, but for 12 years this chapel has been my bread and butter. Now I'm doing something for the chapel. I'm giving from my heart."

After accepting the gift on behalf of Trinity College and its trustees, President Albert C. Jacobs said to Dominic, "your tender concern for this noble edifice, and now this most gracious gift, are a wonderful part of the blessed tradition of this house of worship."

The Rev. Gerald B. O'Grady, Jr., college chaplain, then stepped forward, and with prayers and holy water, blessed the new addition to the chapel's pew ends.

## Europe Bound

Meanwhile, in conducting the dedication service, Chaplain O'Grady was performing one of his last official acts of nine years at Trinity. In June he goes to Geneva, Switzerland, to be rector of the American church there.

Trinity's President Jacobs said in a statement that the college will "deeply feel the loss of Chaplain O'Grady. We may all take pride, however, in the fact that he has been selected for a post which is of such importance to the life of the Church."

Chaplain O'Grady has devoted his career to work with college-age youth. At Trinity he has taught over 300 undergraduates in his classes in religion, sent more than 80 men into graduate study for the ministry.

## Dr. Niebuhr Appointed

Dr. Reinhold Niebuhr, noted Protestant theologian and *ECnews* columnist, has been named to the new post of vice-president of Union Theological Seminary in New York.

Dr. John C. Bennett, Professor of Christian theology and ethics at UTS, succeeds Dr. Niebuhr as dean of the faculty.

The appointments were announced by Benjamin Strong, chairman of the seminary's board of directors.



Dean Gray Blandy receives from Texas Bishop Coadjutor John Hines a \$120,000 check, first Builders for Christ payment, with which the Episcopal Theological Seminary of the Southwest, Austin, will build its library.



## 'Giveaway Program' Beams Confirmation Instruction

An evangelization-minded rector has taken a modern media and a bit of imagination to reach out and touch the lives of possibly thousands of unchurched people and the memories of many Episcopalians.

His base of operations is Christ Church in Baltimore and what the Rev. J. Moulton Thomas is doing is conducting a "giveaway program"—he gives away prayer books, prayers, addresses and poems. But he gives away more than this.

### To Refresh Memories

In a series of broadcasts begun last November and continuing for six months, he's "giving away" Confirmation instruction over the radio in the hopes that it will refresh the memory of some Episcopalians, draw into the Church those not affiliated with any church and give understanding to other Christian people about the Episcopal Church.

Actually, during the past 12 years on Sunday mornings the radio audience of Station WSBM in Baltimore has become well acquainted with the various services offered by the Church.

Excerpts from services in the Book of Common Prayer have been used for the first 15 minutes of the program, including the Baptismal, the Marriage and Confirmation services, various combinations of Morning Prayer and selected prayers from the Communion liturgy. The Litany, Family Prayers and parts of Ordination and Consecration services have been used also.

The last half of the broadcast has been an address by a clergyman or layman. In the last year a total of 35 laymen have participated on occasions such as Advent Sunday, while on Youth Sunday, teen-agers have spoken, and on Mother's Day, mothers.

### Follow-Up Steps

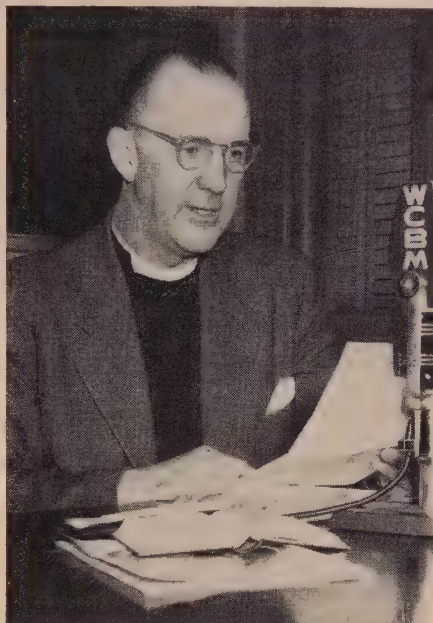
Early in 1954, in a series entitled "Episcopalians on Campus," the Christ Church Hour was host to chaplains and students from Maryland colleges, including the University of Maryland, Johns Hopkins University, Goucher College, Morgan State College and Towson Teachers' College.

Prayer Books are offered free as are copies of addresses, prayers and poems. When the work piled up in Christ Church's office, a member of the radio congregation volunteered to type material for radio requests.

Now the time used for addresses on the program is being used for Confirmation instruction.

These talks, Mr. Thomas said, can lead to Confirmation or reception into the Church. Follow-up steps to the radio lectures are the reading of a selected book and a personal appointment with the rector.

Distance, age and state of health make no difference should a member



Mr. Thomas 'gives away' learning

of the radio congregation desire Confirmation. Arrangements can be made with nearby rectors and bishops for those living outside the Diocese of Maryland.

Mr. Thomas reported that postmarks on early mail from listeners show the possibility of reaching inquirers in the dioceses of Washington, Easton, Delaware, Pennsylvania, Harrisburg, New Jersey and Virginia.

### Feeding on Richness

In his introductory remarks about the new series, Mr. Thomas said:

"I realize that many of our radio congregation are members of the Episcopal Church. I trust that the upcoming series will refresh your memory concerning the facts of our faith.

"And for those who are devoted adherents of other Christian communions: feeding on the richness of your Roman Catholic or Protestant traditions, or upon the Jewish faith, we trust that our explanations will be informative of the worship, history, practices and even the peculiarities of your Episcopal friends and neighbors."

## Scenarios to Scriptures

### Cover Story

The success story of Caryl Coleman is one of a man who gave up everything to find the thing he wanted most—a balanced life.

The riches of Hollywood radio and television, the glamour of screenland were not what Caryl Coleman wanted, once he tasted its success, so he moved his family, gambled on a new start, and found in the comparative peace and quiet of rural Novato (Calif.) the welcome relief from hurly-burly metropolitan business life.

In Novato, too, Caryl Coleman and his family found the peace that can come only from God, through the mission Church of St. Francis of Assisi, and the friendly ministry of the Rev. Peter Farmer.

Said Vicar Farmer, "The Colemans are a joy to the parish, and it is wonderful to have a family like that in our growing community." St. Francis of Assisi is a new mission of the Diocese of California, having been founded at the request of a few Episcopal families who were living in Novato and had no church to attend.

### Busy Church Workers

"That is," said Vicar Farmer, "no church they could call their own. There is a Baptist, a Roman Catholic and several other religious groups in Novato, but until five years ago when the people here petitioned for their mission there was not an Episcopal home for them." The Rev. Mr. Farmer is its first resident clergyman.

The Colemans are active in the parish life of the mission. They shared in the building campaign to erect a parish hall last year. Mrs. Coleman is chairman of St. Agnes Guild, a woman's guild in the mission, and Mr. Coleman is a lay reader at the mission.

Their children, Todd, 12, Collin, 8, and Danny, 5, are all in the Church School, where Todd is an acolyte. An older son, Michael, 14, occasionally attends church but, as Mr. Coleman understandably said of his son, "He was exposed to the Church too late in childhood and is having a tough time adjusting between the discovery of independence and God."

Coleman was born in Oakland and lived 18 years in Berkeley, both cities that are across the San Francisco Bay from Novato, at which time he went into show business.

In Hollywood, Coleman was with NBC as director of the Fibber Mc-



# Schools

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## RADIO-FILM

Gee and Molly Show, Bing Crosby's Kraft Music Hall and the Great Gildersleeve Show. He was executive producer of the Baby Snooks show with Fanny Brice. He later became a scenario writer and wrote "Dawn Must Break" for Hedy Lamar and Charles Boyer; "Black Gold" for Anthony Quinn and Katherine de Mille; "Wife Wanted" for Kay Francis, and a number of other films.

But success did not satisfy all his innermost needs, and Coleman was determined to find a real home, family life. He tried to get away from the Hollywood hubbub, and for three years lived in Carmel, where he serialized a children's radio program, "Today's Children."

In 1950, the Colemans, still seeking a rural "outpost," suddenly discovered Novato. They moved the entire family to northern California, and Coleman severed all his show-business ties in the southern part of the state. In Novato, Mrs. Coleman, who was an Episcopalian, immediately joined a group to petition for St. Francis of Assisi, and when the Church came into Novato she brought her husband and sons for baptism.

Meanwhile, Coleman began to encounter the stiff competition of radio and television in the Bay Area's entertainment outlets. One day Coleman hit upon the idea for a television program that would use remote control, on-the-spot methods to bring the activities of business to the TV audience.\*

### Time for Family and Worship

He sold the idea to a station and to a sponsor, and tagged it "Success Story—the Story of Industry." From the start the program was a success, and has been one of the highest-rated television shows on the Pacific Coast.

In Coleman's office, where the wall is decorated with citations from mayors and Chambers of Commerce, and awards from radio and television critics for his outstanding program rest neatly on bookcases, the author-producer of "Success Story" has this to say about his philosophy of life.

"To work hard, but not so hard that you do not find time for family and worship at Church."

And that comes from a man who works "ten days a week," but on Sundays whenever Coleman is in Novato, you will find him in lay reader vestments at St. Francis of Assisi Church, serving in one of the high callings that the Church permits her laymen.—EDDIE CHEW

### Dr. Friedrich Honored

Belated recognition now has come to Matthew, Mark, Luke and John as "maybe the best movie scenarists of them all."

It was made official by the Southern California Motion Picture Council in bestowing its award of outstanding merit on Century Films' "Day of Triumph," the new Biblical



Film award presentation\*

film whose producer, the Rev. James K. Friedrich, frankly credited the four Gospels as the story source of the screenplay by Arthur T. Horman.

Mrs. William A. Burk, Council president, dispensed similar awards to 13 other current films including:

"20,000 Leagues Under the Sea," Walt Disney; "Battle Cry," "The Young at Heart" and "The Silver Chalice," Warner Bros.; "Desiree" and "There's No Business Like Show Business," 20th Century-Fox; "Bad Day at Black Rock" and "Deep In My Heart," MGM; "This is Your Army," Fox News-U. S. Army; "West of Zanzibar," Universal-International; "Quest of a Lost City," RKO-Pathé; "The Country Girl," Paramount; and "Trouble in the Glen," Republic.

World premiered recently at Tyler, Tex., "Day of Triumph" will soon be presented in extended-run roadshow engagements at cities throughout the country. Its principals include Lee J. Cobb as leader of the Zealots, Joanne Dru as Mary Magdalene, and Robert Wilson portraying the Savior.

\* Mrs. William A. Burk presents award to Dr. Friedrich.



# THE CHURCH OVERSEAS

## **Pittsburgh's Diocesan Tours Arctic Air Bases**

Bringing spiritual comfort to air-men in far-flung bases is becoming second-nature to Pittsburgh's busy diocesan, the Rt. Rev. Austin Pardue.

As *ECnews* went to press, the bishop was off again—this time for air bases inside the Arctic Circle, just a little more than 2,000 miles from Moscow and about 700 miles from the North Pole.

Equipped only with a typewriter, recorder and cassock, the bishop planned to be outfitted "from head to foot in Arctic Air Force clothing" at Norbay, Newfoundland, one of the scheduled stops. Others were at radar and air bases in Labrador and Greenland, including the latter's gigantic Thule Air Base.

"The whole trip," the bishop told an *ECnews* correspondent before leaving Pittsburgh, Jan. 25, "will be many quick helicopter stops and, when we don't use helicopters, we'll be traveling by ski-planes.

"This will be a concentrated tour of inspirational talks. I'll speak, hold conferences and services and be on my way, visiting main bases as well as many radar bases manned by a few servicemen.

"The temperatures up there average from 40 to 60 degrees below zero, the wind gets up to 150 miles per hour. Of course, it's dark there now 24 hours a day. The boys get into some pretty deep fits of depression, understandably. They want to talk to someone 'from home.' The Air Force is aware of that. That's why they have asked me to go."

The bishop, who expects to return in mid-February, is the first non-military chaplain to visit the Arctic bases. As a member of the Chaplains' Advisory Board for the U. S. Air Force, he has already visited England, Korea, Africa and Europe, including a visit behind the Iron Curtain in Germany.

A book, "Korean Adventure," was based on his experiences in the Far East.

## **Vacation Courses**

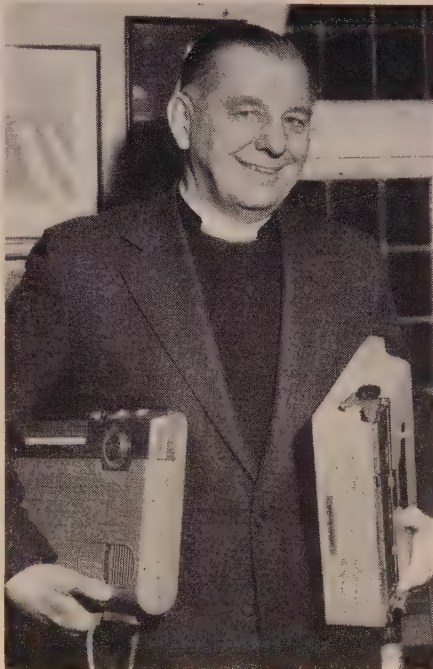
St. Augustine's College, Canterbury, England, will continue an experiment begun last summer by offering 12-day vacation courses to clergy of the Anglican Communion, July 11-Aug. 20.

Lecturers from the U. S., Canada, Japan and Africa, as well as the

British Isles, will lead the discussions and classes at the seventh-century monastery, which was set aside in 1948 as the central college of the Anglican Communion.

A total of \$45 per session covers tuition, board and lodging. Programs allow time for sightseeing in the surrounding countryside to accommodate overseas visitors.

Rural Church work and life will be emphasized in the first of the three



*Bishop Pardue: Arctic bound*

summer sessions, the episcopacy in the second, and relationships with other faiths in the third.

Course catalogues and application forms may be obtained from the Rev. Gordon T. Charlton, Jr., 281 Fourth Ave., New York 10, N. Y.

## **Gift Horse**

When James arrives to begin his pastoral rounds on Corn Island in the Caribbean, he will have the parishioners of St. James' Church, Mesilla Park, N. M., to thank for his being there.

Not that the people of the tiny New Mexico mission (93 communicants) thought they would ever be sending a horse to the Missionary District of the Panama Canal Zone when they forwarded an offering of \$131.66 to National Council's Overseas Department.

But a steed was needed, and that was what the Rt. Rev. John B. Bentley, vice-president of National Coun-

cil and director of the Overseas Department decided to buy.

The need was expressed originally in a letter from the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone:

"For getting around Corn Island, we need a sturdy, middle-aged horse or mule of reliable disposition for the minister to use. It is the best kind of transportation and will cost about \$60. We shall need about \$20 a year for food, besides what the animal can forage for himself. We will also need a saddle, which will cost about \$35. The food and the saddle may be considered the equivalent of the gas and seat covers for an automobile, if we had one."

Bishop Bentley told St. James' congregation in a letter that it now has "a very real part" in the Church work on Corn Island. He said he had recommended that the Corn Islanders christen their gift horse "James," in honor of the donors.

## **Enthronement in India**

Dr. Philip Parmar, head of the Church Missionary Society mission in Bombay, was scheduled to be enthroned Anglican Bishop of Bhagalpur, India, Feb. 13.

He was consecrated bishop in January by the Most Rev. Arabindo N. Mukerjee, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

He succeeds Dr. Thomas Lenman, who retired last March. The diocese comprises the Patna, Tirhut and Bhagalpur divisions of the Bihar Province.

Ordained in 1944, he graduated from the University of Bombay and St. Augustine's, Canterbury, England.

## **Bishop a 'Free Man'**

Upon his return to Australia after attending the Anglican Congress, and coincident with the celebration of the 25th anniversary of his consecration, the Rt. Rev. John S. Moyes, Bishop of Armidale, became the first man in Australian history to be awarded "Freedom of the City."

At attendant ceremonies, civic authorities of Armidale made him their first "free man."

The 70-year-old prelate has been Bishop of Armidale since 1929, and has been instrumental in the formation of the Australian Council of Churches.





# EDITOR

## Discipline . . . For Our Soul's Health

Brotherhood Week sponsors ask—  
Have you seen this man in mirror?

AS H Wednesday and the forty days of Lent are among the days of fasting "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." This is a discipline explicitly laid upon us all for our soul's health.

It is also a discipline whereby we may be prepared to hear and receive more fully the wonderful news of Good Friday and Easter Day. The Atonement and the Resurrection are works of God in Christ mighty to save and redeem where these tidings are listened to with repentance and faith. The yearly remembrance of such deeds of grace is most fruitful to the believer who, as bidden by the Church, makes an annual preparation to hear and enter into such timeless and continuous acts of love done for our redemption at such bitter cost. A good Lent makes a good Easter.

However, this discipline is not one whole-heartedly, nor even commonly, accepted by Episcopalians. By and large, we are not spiritually a well-disciplined people. We tend to be individualistic and certainly have our share of unrepented pride.

There are Episcopalians who simply do not like authority and restraints. In an age where self-expression and self-indulgence have been exalted as virtues, self-denial and mortification appear as alien and most uncongenial doctrines. Under the tension between the unredeemed desire to govern and to please ourselves and the discipline of the Church, certain people find Lent a gloomy and repressive season and so revolt against keeping it. The law is ever a burden to the undisciplined. Not having made the law of their Church a law written on their own hearts, they look on the Lenten discipline as something imposed by an external authority which they have never really fully accepted. They resent it, as ever will be the case when commitment to Christ is not understood as commitment of the whole self so that the whole man might be redeemed.

There are Episcopalians who recoil from the self-examination which keeping a good Lent entails. It is shattering to self-esteem and to self-righteousness. Self-examination means facing ourselves. When we see ourselves, we see sin; we see rebellion against God; we see the image of God in us defaced. This is a fearful onslaught on our pride. This is why some Church people complain that the Lenten emphasis upon our sin and the need of repentance

is depressing and discouraging. The sight of our soiled selves in the white light of the presence of God is depressing. But when it drives us to our knees in repentance, and in the understanding of how greatly we stand in need every moment of the mercy and grace of God, offered so fully and freely in Christ, then salvation has come.

It is the necessity of facing up to ourselves and our sin which gives Lent its sober and penitential hue, with the shadow of the Cross over all. For Lent need not be the gloomy and depressing season it is to so many, seeing that we face a judgment of mercy, love and hope. True, the word "lent" is defined as "meager" and "somber," but it also comes from an old Anglo-Saxon word which means "spring." This, surely, is a more constructive line of thought.

The coming of spring marks the end of winter and of cold. It marks the end of short days and long nights. It marks the end of leaden skies. It brings more sunlight and the warming rays which thaw out the frozen and dormant earth. Spring is also the time to prepare for coming harvests. Trash and brush are cleared off the fields and burned. The ground is broken up with plow and spade. Round clods are pulverized with harrow and hoe and the earth is seeded for the crops.

Though the imagery of spring is traditionally applied to Easter in Christian devotions and hymns, yet here we can usefully apply it to Lent which may be the springtime of the soul. There is a winter of the soul when our love of God grows cold when far strayed from God our skies darken with despair, and hope fades along with faith; when hearts freeze with pride, hatred and selfishness and no works of the Spirit can be brought forth.

The glory of God in the face of Jesus Christ shines upon us and His love is mediated to us in His mighty acts of grace, whereby, when we respond, new life quickens and grows in us. Lent is a time for doing as well as undoing. There are things which must be purged of. There are denials we must make for inner strengthening. Clearing the ground makes a way for sowing. Abstinence makes a way for the "extraordinary acts and exercises of devotion" which are an integral part of Lenten observance. It is difficult to obey "godly motions in righteousness and true holiness" until the flesh is subdued to the Spirit.



giving up things for Lent, or forever, is a vital part of the discipline. So also is the doing of definite things, the following of a definite Lenten program of prayer and study. Sowing follows clearing; the mind, as well as the heart, needs seeding. Many people plead lack of time for undertaking anything of a Lenten program. That is one purpose of abstinence, the giving up of certain usual activities so that time may be gained for spiritual exercises

and disciplines. It takes a true Lent to make a joyous Easter to which we look forward through Good Friday. In Lent we are especially mindful of our Saviour offered up for us. We can make no return for what He did but we can offer in gratitude some Lenten sacrifice of our own so that our Easter joy may be full and that the purpose of the Crucified and Risen Lord may be more perfectly accomplished in us.

## The Bishop And Johnny Appleseed

"WHAT will history say?" asks a character in George Bernard Shaw's *The Devil's Disciple*. "History," replies another, "will tell lies, as usual." History, of course, does not tell lies, but sometimes historians do. Sometimes they are the victims of their sources or their preconceptions or the errors of their times.

It is to keep the record straight, to help Americans have the whole story of their past, not part of a story, that the Episcopal Church, through General Convention, sponsors the Church Historical Society and the quarterly *Historical Magazine of the Protestant Episcopal Church*.

The Society, official custodian of the Archives of General Convention, was founded in 1910. The Magazine, published under a Joint Commission of General Convention, dates from 1932. Over 9,000 pages of history and biography relating to the Church have been published in the Magazine since its founding. Thousands of scholars have made use of the materials in the Society's library at Philadelphia.

Much of the credit for the continued growth and excellence of the Society and the quarterly must go to the Rev. Walter H. Stowe, rector of St. Peter's Christ Church, New Brunswick, N. J., who is president of the Historical Society and editor-in-chief of *Historical Magazine*. When Dr. Stowe became president of the Society in 1936 it had 79 members. Today it has over 1,000.

In a recent brochure reviewing the work of *Historical Magazine*, Dr. Stowe calls attention to an address before the American Historical Association forty-seven years ago, in which its president, Dr. J. Franklin Jameson, spoke of the importance of religious history in helping us understand ourselves and our country. "There is something to be said for the contention," he declared, "that, of all means for estimating American character from American history, the pursuit of religious history is the most complete."

A small but typical example of the way American history has too often been written is revealed by the fact that in a number of current and widely used histories and encyclopedias selected at random such an important figure as New York's great nineteenth-century Bishop, John Henry Hobart, is not even mentioned. Yet Bishop Hobart's influence was felt, directly or indirectly, in every state of the Union.

By contrast, in the same volumes, another nineteenth-century American, John Chapman (Johnny Appleseed) is included. Thus, the eccentric pioneer who wandered about the Ohio Valley planting apple trees is considered more important than the bishop who revitalized the Episcopal Church and was responsible for planting churches, not only in a few states, but in all of them. Even if the secular view here revealed were correct, it is not the view that has animated and moved to action millions of Americans in every period of our history. To ignore this fact is to write false history. Such history does, indeed, "tell lies as usual."

Fortunately, Theology, the Queen of Sciences, is once again making an appearance in courses in our universities and colleges and can, if permitted, add that meaning and unity to the teaching and the writing of history, literature and economics and all the other fields of knowledge that the secular view can never supply. The Church Historical Society and *Historical Magazine* are doing their part to further this renaissance. Churchmen can do theirs by

joining the Society and subscribing to the Church's quarterly.

To repeat, unfortunately not all American historians have heeded the words of Dr. Jameson, and this omission can be easily noted in the textbooks and other reference books intended for the school child and the general reader.

Let's keep Johnny Appleseed in American history. But let's put Bishop Hobart in, too. Both are essential if that history is to tell the truth.

### Where were we?

**Had You said yes, when offered  
bread, and kingdoms in the wilderness,**

**Or cried to have the cup removed,  
or called Your God to bear  
You from the cross,**

**Where were we now?**

—ELLIS JAY



# PRAYER BOOK REVISION

In Litany, proposed petitions 'offend the ear partly because they lack poetic cadence,' put 'wrong words, sounds together'

IN THE last few years our Liturgical Commission has been busily engaged in revising the Prayer Book. The results of their work they have now published in a series of *Prayer Book Studies*. There are five in all, and they are obtainable from the Church Pension Fund, New York.

It is our purpose here to comment on the suggested revisions of the following Offices: Baptism, Confirmation, Visitation of the Sick and the Litany.

Unfortunately, what I shall have to say will be largely critical. That, however, does not mean that I wholly disapprove of these ventures. On the contrary, there is much to commend in them, and we should all be grateful to the Commission for its diligent labors and for many sound suggestions which will doubtless win the Church's acceptance. The rather negative tone of my article arises, first, from the need to awaken us to the dangers of adopting these revisions without very careful scrutiny. In my opinion they contain some serious defects. And secondly, my critical approach is due to the fact that much that is commendable in these revisions is difficult to review in a general article.

Liturgical revision involves many minute details, alterations of rubrics, changes of wording and so forth, to recount of all which would be impossible in the space allotted to me and would make rather tedious reading in any case. It must suffice to say that I have treated these matters at greater length in a series of articles in the *Anglican Theological Review* (April, July and October, 1953), to which I must refer the reader. Here we shall be concerned

only with the more general issues and with some points where, in my judgment, the revisers either have put forward bad suggestions or else have poorly executed good ones.

## Style

Let us first consider these revisions from the point of view of style. The King James Bible and Cranmer's liturgy are two of our most prized possessions. They have given Anglican piety its distinctive quality and enriched the English language to no small degree. But today they are in danger of being so revised that something of this priceless heritage may be lost.

The RSV, which in some quarters is beginning to supplant the King James Bible, has certainly corrected many passages, corrected ancient errors, brought the text up to date. But at what a cost! Time and again the insipid prose of the modern scholar has been substituted for the strength and beauty of the original.

The proposed revisions of the Prayer Book Offices are, happily, not quite so bad as the RSV on this score. But in a number of places they are susceptible to criticism. Take as examples these petitions from the new Litany:

"That it may please thee to grant to all the faithful departed eternal life and peace," and

"That it may please thee to grant that with thy saints we may attain to thy heavenly kingdom"

Then compare with Cranmer's stately phrases

"That it may please thee to give us an heart to love and fear thee" etc.



In the Feb. 6 issue, Dr. J. V. Langmead Casserley introduced this series on Prayer Book Revision by citing the importance of giving careful "critical as well as appreciative" attention . . . to proposed changes, as yet unofficial. "We have asked one American and one English liturgical school to criticize" the Liturgical Commission's proposals, he wrote. In this article the American scholar, Dr. Richardson (photo at left), Washburn, Professor of Church History at Union Theological Seminary, points up his views, and criticisms by a Britisher, the Rev. Bernard Wigan, will follow in our next issue. The fourth article, a reply, will be by Dr. Massey Shepherd of C.D.S.P., Commission member.



the proposed petitions offend the ear partly because they lack poetic cadence, but mostly because they put the wrong words and sounds together. In the first one there are too many liquids and the word ruins the sound as well as the rhythm. In the second cacophony arises from the repetition of "that" from the appalling sequence of "grant that with," a conjunction of words that makes any music impossible.

These are two instances taken at random from the four Offices. They are not the worst. Rather are they indicative of that insensitivity to language which occurs from time to time in these revisions. Perhaps the worst instances of vapid prose are to be found on page 33 of the new Visitation of the

While the revisers are to be praised for their effort to make Cranmer intelligible to the modern ear, and while they have sometimes done this very well, they often make changes where none are really necessary, and not seldom produce effects inferior to the original. "Regenerate," for instance, becomes "born over" or "spiritually reborn," as if the former word were too hard for untutored Anglicans!

For again, the conclusion of the first baptismal prayer (BCP p. 274) is mangled by substituting "redeemed into the company of Christ's flock" for the much stronger and more appropriate phrase, "benefaction of thy heavenly washing." Finally the prayer reaches its climax with two awkward uses of the word "of": "may come into his inheritance of the eternal kingdom of thy Son, Jesus Christ our Lord." Compare this with Cranmer: "and may come to the eternal kingdom which thou hast promised by Christ our Lord."

All in all there is much in these revisions which is a success on the grounds of style.

## Doctrine

While these proposals are not intended to affect the doctrine of the Church in any way, they do raise some important questions which we must consider.

In the Office of Baptism reference to the resurrection of the Lord has been deleted three times on the grounds that baptisms are no longer held, as they formerly were, at Eastertide. This liturgical curiosity is almost unbelievable. What does baptism mean if not dying and rising with Christ? And why should we only talk about this at Eastertide? Is not Sunday the weekly celebration of the resurrection of Christ, and is not every baptism a sacramental presentation of His rising? Do we have to reform the liturgy for such literal and overtly minds that the several elements of the faith are dissected like so many centimeters and parcelled out to the Church year with the precision of geometry?

An even more serious aspect of the baptismal is the deletion of the preface following the actual baptism: "Seeing now . . . that this child is regenerate,"

It is true that this has not been omitted because the revisers wish to change our doctrine, for the Catholic position on this sacrament is elsewhere evident in the service. Yet this clear and unambiguous statement needs to be retained. It is surely appropriate immediately after administering the sacrament to

affirm exactly what has been done, and so lead up to the final thanksgiving.

The difficult question of the relation of baptism to confirmation is raised by some minor changes in both these rites. The revisers contend that confirmation is "not merely an added, strengthening grace." Hence they alter "*strengthen* them, we beseech thee, O Lord, with the Holy Ghost, the Comforter" (BCP p. 297) to "*send into their hearts*, we beseech thee, O Lord, thy Holy Spirit." Similarly they have substituted "may grow in thy grace and favor" for "may receive the *fulness* of thy grace," in the baptismal office (BCP p. 279). Since the doctrine of confirmation is far from being fully clarified, and is, indeed, a major theme of theological controversy at present, it would seem to me highly unwise to make such changes at this moment. If we wish to alter our doctrine on this question (and I for one do not believe we should), it would surely be best to do it after long and careful consideration and with the full realization of what we are doing. We should not confuse *liturgical* with *doctrinal* revision; and while the changes suggested appear innocent enough, I see no point in them unless we are prepared also to change our doctrine.

It is, however, in the new form of Visitation of the Sick that the most serious question of doctrine arises. A completely new service has been written, with a primary emphasis on physical healing through the laying on of hands or unction. Apart from the fact that this service is poorly constructed and rather artificial in its sevenfold division, it is surely faulty in making physical healing the primary benefit of this sacrament. It is right relations with God, of which physical healing *may* be, but not necessarily *will* be, the consequence, that needs stressing.

The present revision appears to me to be founded on a misguided theology, and is likely to engender false hopes among the sick. It is simply misleading to say (as do the revisers) that the physical results of spiritual ministrations are "most encouraging," and to add merely as a passing concession, "of course there are some failures, but these are to be expected." The fact is, and always has been, that it is the *cures* that are exceptional. Theology cannot fly in the face of the Church's experience. It has to take that experience into account. We need certainly to recover the note of physical healing in holy unction, and to revive the early Church's expectation of that gift. On this score we have much for which to be grateful to the revisers.

But we must do this without sacrificing the sober judgment of the Church to a rash optimism, and without prizing physical above spiritual gifts. It is right relations with God, not physical healing, which should be our first consideration.

## Structure

To recount the various suggestions of the revisers regarding the structure of these different services would be tedious in the extreme. Here I must content myself with some general observations.

The revisers have introduced some good ideas, but they have frequently failed to execute them satisfactorily.

(CONTINUED NEXT PAGE)



# 'Our liturgy too precious a heritage for us to compromise it'

torily. In the baptismal office, for instance, they have attempted to shorten the rite. The amount of abbreviation, however, is rather small, though some of our present repetition has been avoided. Yet the structure they propose is faulty in sequence. The lesson instead of prayer immediately precedes the promises. Then again, while they have wisely added a prayer for sponsors, this comes at the wrong place. They have put it as an anti-climax at the end of the service, even after the thanksgiving, instead of in the prayer which follows the promises. (Incidentally, their version of this prayer is a very poor substitute for our present one.)

In the confirmation office the revisers have provided a suitable introduction for occasions when the rite is used by itself. But their choice of a lesson is hardly happy. Ezekiel 36. 25-8 leaves one with the impression that the gift received in baptism is a "stony heart"—a theme which seems to fit their exaggerated view of confirmation. Then again, the vows have been changed. A question on belief in the Trinity has unwisely been put in the place of our present commitment to "follow Jesus Christ as your Lord and Saviour." The one place where there ought to have been revision has curiously been neglected. The great defect of our present office is the lack of a thanksgiving at the end, and this the revisers have not supplied.

In the revision of the Litany the intention to furnish a more orderly sequence of intercessions and to add some modern ones as well as one for the departed, is surely commendable. But the execution could be bettered in several places, as we have already observed above. One thing, however, may well cheer us. The antiphon and verse of Psalm 41 has at last been straightened out and a liturgical oddity of the Prayer Book been finally laid to rest. A new brief litany has been provided from the Byzantine rite. It is intended to be used either as a substitute for our traditional one or in place of the Eucharistic prayer for the Church. The rendering is adequate, but the version of the Collect of St. Chrysostom sacrifices Cranmer to pedantry. The expression "where two or three are gathered together in thy name" has

been changed to "are agreed together" (symphonousin). Moreover, why we have to follow the corrupt custom of the Greeks by saying "Lord have mercy" after each petition, I fail to see.

The Order for the Ministration to the Sick is really so defective that it cannot be seriously considered for our Prayer Book. It fails to make use of the strong material we have at present. It is built upon a faulty theology and constructed upon an artificial series of ideas, or sermon topics. What we need rather is a balanced reworking of our traditional forms in the light of the modern understanding of holy unction.

Finally we may note that a thorough revision of our liturgical lectionary (Epistles and Gospels) has been made. This is admirable in every way. Its general quality is conservative and practical, and it should certainly be adopted. We still need, however, to provide many more propers in our liturgy. To recite the same Epistle and Gospel throughout a whole week is not a commendable practice.

## Conclusion

These comments on the labors of our Liturgical Commission must strike the reader as highly ungrateful. Had it been my task in this article to review the Eucharistic proposals, my observations would have been more positive. But my duty here has been to point out defects where I believe them to lie. Our liturgy is too precious a heritage for us to compromise it by adopting rash and ill-considered proposals. I am grateful to the Commission for their labors. They have put forward many excellent suggestions (especially of small details which could not be mentioned here). But the defects are serious. And these we must fully recognize and bring to light, lest we adopt changes too speedily and without due consideration.

Our laity as well as our priests should purchase these proposals and study them. Only the well-informed Church can vote intelligently on liturgical revision.

(The next article will be by the Rev. Bernard Wigan of England on "The Commissioner's Liturgy")

## Lent BY EDWARD BOUVERIE PUSEY

*If this be any one's first Lent, I would give some simple rules which may soothe some difficulties. Let it be an act of obedience. A sacred poet of our own says "The Scripture bids us fast, the Church says now." Thus shall we do it more simply, not as any great thing; not as of our own will, but as an act of obedience; so will the remarks of others (if such there be) less disturb us, as knowing that we are doing but little, and that, not of our own mind.*

*But little in itself, it is connected with high things, with very height of heaven and the depths of hell; our blessed Saviour and our sins. We fast with our Lord, and for our sins. The Church brings us nigh to our Lord, whose fasting and the merits of whose fasting and passion we partake of. We have to "humble our own souls with fasting" for our own sins. Remember we both. Review we our past lives;*

*recall to our remembrance what chief sins we can; confess them habitually in sorrow, with the use of penitential Psalms, and especially that daily medicine of the penitent soul, the fifty-first.*

*Fast we in token that we are unworthy of God's creatures which we have misused. Take we thankfully weariness or discomfort, as we before sinned through ease and lightness of heart. And thus, owning ourselves unworthy of all, think we on Him, who for us bore all; so shall those precious sufferings sanctify thy discomfort, the irksomeness shall be gladsome to thee which brings thee nearer to thy Lord.*

(Probably never published, this message from the pen of the famous British theologian and scholar, Dr. Pusey, who died in 1882, was loaned to ECnews by his granddaughter, Mrs. William Henry McCausland, now of Richmond.)





Do some devotional reading every day.



Give more thought to regular prayers.



Be more regular attending church.



Even smallest sacrifice good.

# Lent Is A GROWING Time

Wisely provided . . . to widen Christian horizons, deepen faith By DORA CHAPLIN

## WHAT THE YOUNGER GENERATION IS ASKING

**I**N this issue, our letters involve us in the question of spiritual growth and attempt to define the word "spiritual."

In recent years man has discovered that everything on our planet, including our living bodies, is made of variously arranged atoms. We find that this earth may not be such a permanent structure after all. Physicists know how to turn what we thought were indestructible substances, like concrete, into vapor. We ask ourselves whether the unseen world of the spirit may not be the Real World after all.

Dear Mrs. Chaplin:

Some of us have had a big discussion on Lent. What is the real point of keeping it? Isn't it old-fashioned? I sometimes wonder what good one person is doing giving up cigarettes or candy. How did we come to have Lent in the beginning?

JOHN (17 YEARS)

Dear John:

Lent is first of all a preparation for the great feast of Easter. If you stop to consider the kind of world in which we live, I think you will agree that unless we discipline ourselves to make time for God, there is a danger of His being crowded out of our lives altogether. Think of the first commandment: "*Thou shalt have no other gods before me.*" Remember

also our Lord's very solemn statement: "*He that is not for Me is against Me.*" In other words, you cannot be "neutral" if you are a Christian.

We think ourselves virtuous when we save an hour for God on Sundays, and perhaps do an occasional job for the Church. Evening prayers are often murmured in a mechanical, sleepy way. Apart from this, what other time do we reserve either for God or for our religious growth? With only this, we shall not only merely stop growing, we shall begin to shrink. We recognize an athlete's need for training, or a musician's, or an engineer's, and yet a Christian is expected to become mature, informed and able to worship fully, with no more exercise or instruction than I have outlined. We all need our daily work and play, but because (as our good friend Dr. S. points out in our second letter) we are "not bodies who have spirits but are spirits who have bodies that we live in," we need to grow spiritually if we are to become fully alive, active people. This is the most real part of life, but what do we do?

Modern life is full of "canned" distractions and escapes—television, movies, radio, magazines. It is easy to fill every moment of our leisure with these things, which, although

good in themselves in moderation, become destructive when they crowd out of our lives opportunities to think and grow on a deeper, spiritual level. Some even go as far as to say that our society is fast losing any mind to make up!

So it is that the Church in her wisdom has set aside a time preceding the great festival of rejoicing in a Risen Christ when we should try to stretch our minds and our *souls* in readiness for Easter. In the noise and hurry of modern life we need this opportunity more than ever before.

There are four things we can do to help make Lent a "growing time:" (1) Take more time over our regular prayers. (2) Make some little sacrifice, (not necessarily an obvious one like giving up smoking or candy, which all the world can see and admire). Perhaps we can make fewer visits to the movies? or spend fewer hours before the television set? and so be able to (3) give some time every day to devotional reading. (Ask your rector for advice about that.) (4) Be especially regular about attendance at church services, and try to go more often to Holy Communion or special Lenten services and study groups.

Historically, Lent does not have its *origin* in the imitation of the 40

(CONTINUED ON PAGE 39)





By MARY MORRISON

## GLUTTONY

### *Twentieth Century Style*

**L**ENT seems to strike most of us as a good time to make a small attack on the one of the Seven Deadly Sins that comes most readily to mind—gluttony. So, we give up desserts or candy, thus appeasing in one stroke both conscience and calorie-consciousness, and feeling (if we are honest) a faint sense that we are missing the point, somehow.

What, we wonder, does this prove? Is it teaching us anything? Is it opening our eyes to any of our unconscious self-indulgences? Does it offer any promise of a permanent change in our habits? When we look at our dessert-less Lents in this light, they begin to seem pretty silly.

But there is a form of gluttony on which a Lenten discipline can really take hold in all these valuable ways—mental gluttony: the casual, careless, aimless reading that most of us do simply because the reading matter is around and meets our eye, just as we take a piece of candy when passed to us, never stopping to think what it will do to interfere with normal digestion and appetite.

Reading, too, is a matter of digestion and appetite, if we could only realize it. Mental gluttony is one of our most pervading sins—and a completely unrecognized one. In fact, we go beyond not recognizing it as a vice: we commend it as a virtue.

"We must keep ourselves well-in-

formed," we say; or, more simply (as the newsboys put it), "Read ALL about it." So we proceed, without thought of restraint, to absorb whatever reading matter comes our way, sweet and sour, solid and frothy, good and bad, putting it all into our heads without any concern whatever about what happens to it after it gets there.

If we used our stomachs the way we use our heads we would be sick all the time.

The trouble is that we customarily think of reading as something that *we do*, not as something that *does* anything at all to *us*. That is why we feel free to use it for any purpose we wish—as a time-killer, an opiate, as a substitute for candy, for sex, for alcohol, for sleeping-pills. And because we don't get fat, or wind up in a jail or a DT ward or taking an addiction cure, we remain highly respectable citizens, before whom mere physical gluttons feel inferior.

But how do we know? Maybe the mess that we put into our heads makes us sick too. In general (and especially when we are reading carelessly) what we read we believe: no

Lent time to discipline reading habits, curbing aimless mental appetite which 'sours' digestion

matter how much we may think we disagree, the idea works itself in somehow and makes its mark.

If it makes its mark often enough, there it is in our heads ready to come out as action. Hitler and Goebbels knew this: "What do we care," they said, "whether or not what we say is true? If we say it often enough it will become true." They came frighteningly near to proving this statement.

Every sign that we read in the trolley, every newspaper headline, every magazine in the dentist's waiting-room—anything, however casual, makes its mark. We go along carelessly absorbing these things, and then wonder why the world goes the way it does, and why, though we might like to stand out against the world's way, we somehow can't. But if we allow the world to put its thoughts into our heads, should we be surprised if we find ourselves thinking them, and (what's more) acting on them?

"Take heed *what* ye hear," in other words. We have a genuine responsibility to avoid the kind of reading that vitiates our best and highest

(CONTINUED ON PAGE 37)



## Guides to 'Word' for Lent

By EDMUND FULLER

Canon West pursues 'the spiritual facts' he believes are more abundant . . . in the Gospel of St. John than in any of the others

"O God," I said, and that was all. But what are the prayers of the whole universe more than expansions of that one cry? It is not what God can give us, but God that we want.

—GEORGE MACDONALD

IN HIS Introduction to Legaut's *Meditations of a Believer*, George N. Shuster remarks that the *Imitation of Christ* "is a sort of guide to what the world is not." To follow the thought back to its roots, that is also a comment on the Sermon on the Mount.

Perhaps the life of the Christian is the only case in which we are striving to go somewhere by a guidebook of what is *not* instead of by the well-charted and worn lines of what *is*—at least so far as Mr. Worldly Wise-man sees what is.

For the greater part the reading toward which we especially direct ourselves at Lent (but not with an implication that it is not pursued at other seasons of the calendar) is in the nature of guides to that Word which is in the world—and which made the world—and which the world knows not.

At the same time, we will give much attention to a beautiful book on Dr. Schweitzer, for that good man is one kind of example of how the Word touches lives even within the context of what the world is.

► *Meditations on the Gospel of St. John.* By Edward N. West. Harper 189 pp. \$2.00.

Canon West is pursuing what he

calls "the spiritual facts" in which he feels the Gospel of John abounds more than any of the others. It is the meditative pondering of such facts or truths, rather than matters of text, scholarship, authorship or the like, that occupies the book.

In a style of clarity and simplicity, the author searches this Gospel for its insights and teachings concerning human pleasure, affection, sorrow, weakness, judgments, service, ignorance, associations, and yet other aspects. He quotes Mark Barr as saying, "Remember that research is very often a seeking of the question to the answer." The answers that the world needs, Canon West observes, are in the Gospels. Part of our problem in getting at these answers is "to match them up with the right questions."

On the Incarnation, this in-fleshing "is light shining in darkness, demonstrating what flesh was originally put here for." In the words of St. John Chrysostom, "he was proclaiming from the very beginnings of his birth that he is ashamed of none of those things that belong to us." This is miracle in its true meaning. "To change a stone into bread is not a miracle but sacrilege. A miracle is an act of God revealing truth about himself not previously known."

A section that struck me particularly is the one dealing with sorrow and its discussion of the miracle at Bethany and the text "Jesus wept." To Canon West this seems much

misunderstood—not an irrelevant mourning for a death which Jesus alone could have understood and which he was about to revoke, so much as a frustration at the misunderstanding of those closest to him about what he was teaching them.

In discussing the first miracle at Cana, Canon West tells us, "Human pleasure becomes greater, not less, in the presence of Christ, and marriage becomes a stronger and not a weaker love as time goes on."

► *Meditations of a Believer.* By Marcel Legaut. Knopf. 277 pp. \$3.75.

Legaut is a French Roman Catholic layman whose professional training and experience have been as a mathematician and instructor in theoretical mechanics. His private pursuit of Old and New Testament studies, his leadership of discussion groups, and finally the publication of these meditations, earned for him a considerable influence in the religious life of post-war France.

The life of Christ is the frame upon which M. Legaut has set forth his thoughts. The method is both contemplative and yet, at times, dramatic in a muted way. George N. Shuster, in his Introduction, calls the book a "Christian manifesto."

The book inevitably advances through the events of Christ's life, death, and resurrection, to tones of joy and triumph. But it is sober

(CONTINUED NEXT PAGE)



# LOAVES AND FISHES

By KATHARINE M. McCLINTON and  
JULIANA M. ASHLEY

## MENUS AND RECIPES FOR FRIDAYS AND FOR LENT

An unusual collection of tantalizing and diversified luncheon and dinner menus for Fridays and for the season of Lent. Cooking with herbs, the herb garden, recipes for fish sauces, french dressing variations, plus a series of illustrations of serving dishes combine to make this a practical cook book that will be in continuous use throughout the year.

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Probable Price, \$2.50

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The Spring Selection of the Episcopal Book Club

## The Words of Our Worship

By The Rev. Carroll E. Simcox  
Rector of Zion Church, Manchester Center, Vt.

*The Words of Our Worship* is written for the Christian whose rule of faith and worship is the Book of Common Prayer. The object of the author is to take a word or phrase which is the subject of the chapter and expound and explain it in the hope that the reader will henceforth find more spiritual sense and meaning in it. Dr. Simcox is the author of *LIVING THE CREED*, *LIVING THE LORD'S PRAYER* and *LIVING THE TEN COMMANDMENTS*.

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By The Rev. George E. DeMille  
Canon of Albany

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in the progress and the application.

"Many people want to act, and it is well; few consent to fail—that is, to accept the Cross."

I find no better example than his probing of the consciousness, universal in our experience, of incompetence in prayer. "And I, too, pray badly; the sterility of my life is witness to it. I was born into a sinful and deceitful world whose lies and collective illusions I breathe without knowing it. I myself am a liar. That that is true, I know. But I do not know to what degree..."

There is an austerity and self-appraising relentlessness in these meditations that fit them well to the season of the Passion.

► **The World of Albert Schweitzer.**  
*Photographs by Erica Anderson.*  
*Text and captions by Eugene Exman.*  
Harper. 144 pp. \$5.00.

At this time when Schweitzer's 80th birthday is being noted from Lambarene to all quarters of the Christian world, there comes an incomparable book about him. If you could have but only one book about Albert Schweitzer, let it be this one.

Erica Anderson is one of our foremost photographic artists. She spent some four years in gathering the total assortment of remarkable pictures that are the heart of the book—ranging from French Equatorial Africa to Alsace. There are 169 of them, in photogravure, in 9 x 11 format.

The effect of these is hard to describe—you must see them for yourself. Our era of picture books and magazines has considerably undercut the one-time force of the Chinese proverb about one picture being worth ten thousand words. In sheer reaction, nowadays, one sometimes feels that a single word might be worth ten thousand pictures. But Erica Anderson and the editors here have used the picture in its proper potential. You will understand the life and context and continuity of the hospital at Lambarene, and of the man who made it, as possibly you never have before.

In turn, Eugene Exman has done an outstanding job with the running captions and the brief but vital blocks of text. He has managed to persuade us that as we see the pictures we have all the essential background, factual, and connective materials necessary. There are essays of a few hundred words, each, on the musician, the theologian, and the philosopher, and the introduction is a compact biographical sur-



vey. In all of these Mr. Exman has brought great clarity in compression to rather demanding and wide-ranging materials.

Schweitzer's orientation, of course, is toward "being-with-Christ" and toward ethical concern, now, rather than the "beyond history" emphases. He is not engaged in a debate, however; he is living his way, as an individual. His healing touch is not just in the technical arts of medicine, but is seen in the words of the sick old man in the early morning when Schweitzer at last visited the ward through which he had not been able to make his nightly rounds the evening before: "How did you sleep?" Schweitzer asked. "Not good. I wait all night but you not come to say good night."

The doctor has said, "Only at quite rare moments have I felt

who have rekindled this inner light." That is precisely what Schweitzer has done for many, in his life, and which even this book can help to do.

► **Albert Schweitzer; An Introduction.** By Jacques Feschotte. Beacon Press. 130 pp. \$2.00.

This is a short biographical study and appraisal of Schweitzer's work by a close, lifetime friend. Its attention is focussed especially upon the Alsatian home scenes. Two of the doctor's own recent writings are included: a memoir of a childhood episode and an address on ethics in the evolution of human thought.

► **The Renewal of Man.** By Alexander Miller. Doubleday. 184 pp. \$2.95.

Mr. Miller's book marks a promising beginning of a publishing venture called The Christian Faith series. Reinhold Niebuhr is consulting editor and contributes a general introduction to the present volume.

Niebuhr says that the series grows out of "the conviction that the Christian faith is frequently most relevant to the experience of modern men when it is most challenging to their cherished presuppositions about the nature of man, and about the ultimate reality to which man must relate himself, and about the strange drama of our history."

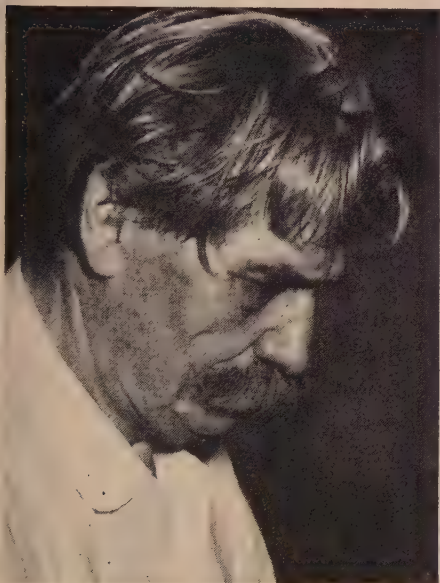
Mr. Miller gives his book the subtitle, "A 20th Century Essay on Justification by Faith." Showing forth a fine gift for clarity and wit, it begins with "Man at the End of his Tether," and examines contemporary attitudes toward religion, justification, ethics and the church.

I find the heart of his thesis in two statements coming in close context:

"The concern of biblical faith is not the sanctification of the world or any part of it, or the transcendence of the world, but the organization of the world around its true and authentic center, which is God the Creator and Redeemer, the God of love and righteousness, who is the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ."

"To be justified is to have life rectified, so that it is not organized around the false and idolatrous center of the self (nor around any enlarged or expanded idolatrous self such as family or nation) but moves upon its true and authentic ful-

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*Dr. Schweitzer: living his way*

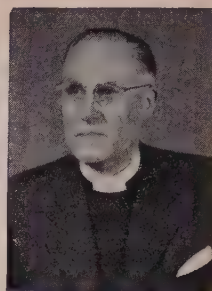
really glad to be alive. I could not but feel with a sympathy full of regret all the pain that I saw around me, not only that of men but that of the whole creation. From this community of suffering I have never tried to withdraw myself. It seemed to me a matter of course that we should all take our share of the burden of pain which lies upon the world."

As Mr. Exman says, Schweitzer's personal technique, in thought, is mystical, it has been to "quiet the mind and await the insight for which reason has prepared us."

In his own memoirs of youth, Schweitzer said, "Sometimes our light goes out but is blown again into flame by an encounter with another human being. Each of us owes the deepest thanks to those

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crum. The other side of the transaction is justification, wherein the citadel of self is ravaged and Christ reigns where self was . . ."

► **Approaches to God.** By Jacques Maritain. Harper. 128 pp. \$2.50.

With this volume a new series, called *World Perspectives*, was launched last Fall. Whatever may come of the series, Volume 1 is eminently valuable in itself. Though I am late in reviewing it, this does not reflect an attitude toward its importance and I found its theme especially appropriate to the present issue.

Maritain acknowledges that man has "as many ways of approach to God as there are wanderings on the

it is relatively simple and a way of advancing knowledge in this direction.

The book is full of stimulating insights. "A mere factual truth (it is raining this morning) is less elevated in the scale of truth than a scientific truth such as the law of falling bodies," from which he proceeds to truths which are eternal, meaning that their object is beyond time.

Maritain is one of our major Christian philosophers. *Approaches to God* richly rewards study.

► **Rediscovering Prayer.** By John L. Casteel. Association Press. 242 pp. \$3.50.

Nowadays it is possible to find a good deal of slop passed off as discussion of prayer. Happily here is a book, coming out of Protestant sources, that is genuinely tough-minded about the disciplines and standards of prayer, yet spiritually and psychologically sensitive at the same time.

Mr. Casteel approaches prayer as our response to God's initiative, to be undertaken "not lightheartedly or casually, not with tender concern for our own frailties and inconveniences, but with the fear and trembling that the issue at stake requires."

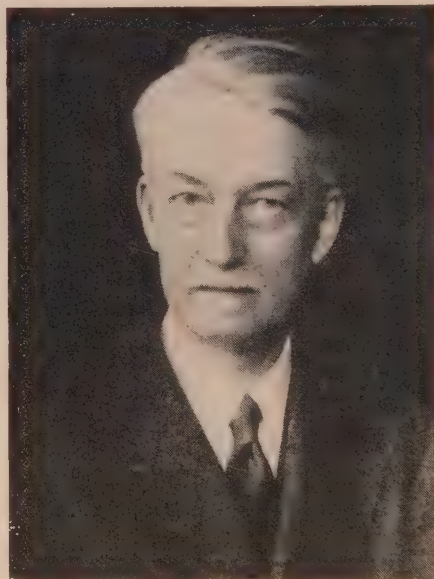
We cannot judge the fruits or "answers." "If God works in us to bring about his will and his good pleasure for us, we can be assured that he will not cut the pattern to our own limited ideas as to what we are meant to be."

In the matter of God's initiative he explains the theological concept of "prevenient grace"—the first move coming toward us. "Nothing we might do or say could compel God to enter into personal relations with us. But what we cannot compel, he does freely out of his own love for us."

Mr. Casteel is splendid on the subject of prayer and forgiveness of sin. He warns that despair over our fitness to pray can lead us to a point where we cease praying. To hesitate from prayer, through guilt—to feel that the time is not fitting or right (through proximity to the sinful act) is a dangerous error. "To confess our sin is to make 'an act of faith'; and for that, the time is always right."

All the same, though the prayer of penitence is an open option, growth in prayer is related to action. He cites Emerson's words,

(CONTINUED ON PAGE 34)



Jacques Maritain: 'natural forces'

earth or paths to his own heart." But in this book he takes as his subject only "the knowledge of God which we can attain by reason or by the natural forces of our mind."

He touches first the realm of natural theology, or awareness of God, "to which the vision of created things leads the reason of every man . . ." "God is not rendered evident by us. He does not receive from us and from our arguments an evidence which He would have lacked."

The greater portion of the book re-examines the philosophical knowledge of God as this was developed by Augustine and Aquinas, especially the latter. Though the book is brief and compact in its reasoning, it presupposes a vocabulary and background which the average layman may lack. But for anyone who has explored Christian philosophy and thought, even tentatively,



# Lenten Reading—selected by Bishops

## The Anglican Congress Report, 1954

Ed. by **Powel M. Dawley** (Seabury Press)

Selected by: Bishop Welles, Diocese of West Missouri; Bishop Nash, Diocese of Massachusetts; Bishop Hallock, Diocese of Milwaukee; Bishop Bayne, Diocese of Olympia; Bishop Hart, Diocese of Pennsylvania

## Appointment with God

by **J. B. Phillips** (Macmillan)

Selected by: Bishop Heistand, Diocese of Harrisburg; Bishop Henry, Diocese of Western North Carolina

## Christian Belief

by **Alec R. Vidler** (S. C. M. Press Ltd.)

Selected by: Bishop Hatch, Diocese of Connecticut

## The Church in Action

by **Bishop Joost de Blank** (Morehouse-Goreham)

Selected by: Bishop Barry, Diocese of Albany

## The Claim of Jesus Christ

by **Dom Gregory Dix** (Wilcox and Follett)

Selected by: Bishop Noland, Diocese of Louisiana

## Do You Want Inward Power?

by **John Heuss** (Seabury Press)

Selected by: Bishop Campbell, Diocese of Los Angeles

## Eternal Hope

by **Emil Brunner** (Westminster)

Selected by: Bishop Emrich, Diocese of Michigan

## The Holy Bible in Brief

Ed. by **James Reeves** (Julian Messner Inc.)

Selected by: Bishop Warnecke, Diocese of Bethlehem

## The Hope That Sets Men Free

by the **Rev. Dr. Howard Conn** (Harper)

Selected by: Bishop Kellogg, Diocese of Minnesota

## The Household of God

by **Leslie Newbigin** (Friendship Press)

Selected by: Bishop Shires, Diocese of California; Bishop Higley, Diocese of Central New York; Bishop Walters, Missionary District of San Joaquin

## The Image and Likeness of God

by **Dom Gregory Dix** (Morehouse-Gorham)

Selected by: Bishop Heistand, Diocese of Harrisburg

## The Inner Life

by **W. F. P. Chadwick** (Canterbury Press)

Selected by: Bishop Daniels, Diocese of Montana

## Interpreting Paul's Gospel

by **A. M. Hunter** (S. C. M. Press Ltd.)

Selected by: Bishop Fenner, Diocese of Kansas

## Jesus and His Times

by **Daniel-Rops** (Dutton)

Selected by: Bishop Wright, Diocese of East Carolina

## Jesus and His Ministry

by **W. E. and M. B. Rollins** (Seabury Press)

Selected by: Bishop Goodwin, Diocese of Virginia; Bishop Powell, Diocese of Maryland; Bishop Strider, Diocese of West Virginia; Bishop Louttit, Diocese of Florida; Bishop Kinsolving, Missionary District of Arizona

## John Whitgift and the English Reformation

by **Powel M. Dawley** (Scribner)

Selected by: Bishop Dagwell, Diocese of Oregon

## Letters to Young Churches

by **J. B. Phillips** (Macmillan)

Selected by: Bishop Gray, Diocese of Connecticut; Bishop Lawrence, Diocese of Western Massachusetts

## Man and God in the City

by **Kenneth Miller** (Friendship Press)

Selected by: Bishop Warnecke, Diocese of Bethlehem

## The Meaning of Prayer

by **Harry Emerson Fosdick** (Association Press)

Selected by: Bishop Stark, Diocese of Newark

## Morals and Medicine

by **Joseph Fletcher** (Princeton Univ. Press)

Selected by: Bishop Peabody, Diocese of Central New York

## No Faith of My Own

by **J. V. Langmead Casserley** (Longmans, Green)

Selected by: Bishop Washburn, Diocese of Newark

## Plain Christianity

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Selected by: Bishop Miller, Diocese of Easton

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► **The Way of a Pilgrim and The Pilgrim Continues His Way.** *Tr. from the Russian by R. M. French.* Harper. 242 pp. \$2.75.

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The manuscript fell into the hands of a monk on Mount Athos, and from there went to a monastery at Kazan. It is only in relatively recent times that it has found its way into wider circulation.

The pilgrim, who has been likened by some to Brother Lawrence, but who also has something in common with Bunyan, opens his account with the words: "By the grace of God I am a Christian man, by my actions a great sinner, and by calling a homeless wanderer of the humblest birth who roams from place to place. My worldly goods are a knapsack with some dried bread in it on my back, and in my breast-pocket a Bible. And that is all."

The immediate quest of which he tells began when, in church, he heard in a passage from the Epistle to the Thessalonians, the words, "Pray without ceasing." These filled him with wonder and terror. He began a search for a holy counsellor who could tell him how it might be possible to obey and practice the injunction to pray without ceasing.

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...nd in any case you will appreciate  
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(CONTINUED NEXT PAGE)

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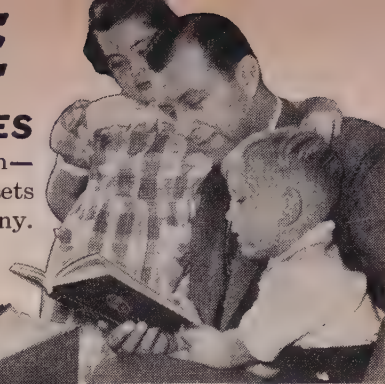
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Calendar." The sketches are brief and compactly informative, although the writing is not notable. "Self-emptying" is what Miss Harton emphasizes as the essential clue to the saint. Her introduction makes other valuable points on the subject:

"That extraordinariness which differentiates the saint is his derivation of abiding holiness not from his own natural resources but in supra-normal ways from God. His is a heroism of grace. All his whole being functions not for his own satisfaction and fulfillment, but first and last, to forward the work of God."

► **The Pure in Heart.** By W. E. Sangster. Abingdon. 254 pp. \$4.50.

An eminent English Methodist discusses saints and saintliness in terms stimulating, interesting and readily accessible to the layman. He opens with a consideration of the idea of the Holy, based upon the great book of Otto, and proceeds to the examination of such matters as the tests or standards of sanctity, the basic character portrait of the saint, and the diverse paths many of them have followed to sainthood.

► **Man's Quest for God.** By Abraham Joshua Heschel. Scribners. 151 pp. \$3.00.

These "Studies in Prayer and Symbolism" are the work of an eminent contemporary Jewish theologian. Recalling to you the great stimulus to Christian thought that has been derived from Martin Buber, I feel, without placing the present work on any such scale, that the Christian can profit from this examination of the insights into prayer of modern Judaism. Of especial interest, though I am not now prepared to try to evaluate it, is his concern with the dangers of symbolism, as substitution—a consideration which I suspect goes as far back as the ancient Hebrew adjuration against graven images. The Rabbinical anecdotes are always provocative, such as the one about a Rabbi admiring the great buildings of a synagogue, causing Rabbi Mana to say, "When Israel forgets its Creator, they build temples. Were there no students of Torah to support instead?"

► **Jesus and His Ministry.** By W. E. and M. B. Rollins. Seabury. 299 pp. \$4.00.

A portrait study of Jesus, in terms of the methods and acts of his ministry. The authors remind us, "It is essential to bear in mind that we are studying a person, and that we miss the sole object of the Gospels if we

lose sight of him. Obvious as this seems it is often forgotten." Our knowledge of the things our Lord did and said, and our understanding of the ways in which He did them, are enriched by this biography-in-action.

► **Appointment With God.** By J. B. Phillips. Macmillan. 61 pp. \$1.75.

Lenten lectures on the Holy Communion. Dr. Phillips is especially concerned to examine faults and errors in approach to the Eucharist which may cause the experience to be sterile. One of these is the business of "going to Communion" as a form. These fourteen brief examinations of the meaning of the Eucharist can aid the Christian to properly prepare for his standing "appointment with God."



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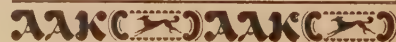
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# GLUTTONY: TWENTIETH CENTURY STYLE

'We have ruined our appetites—we have lost the power to read'

(CONTINUED FROM PAGE 28)

purposes—the undemanding fluff that subtly insinuates an idea or a view of life into our minds without our realizing it; or the more respectable and so more deceptive material that, without ever actually challenging our position (thus perhaps waking us to thought), manages somehow to make us feel out-of-date, over-idealistic and impractical.

We have another responsibility too: "Take heed *how* ye hear." Even if we are not exposing ourselves to something that is actually harmful, the aimless absorption of casually attempting material, the candy of the mind, destroys completely any power to do healthy assimilating of healthy food. Why don't we read Shakespeare for pleasure any more? Why do we need discussion groups and commentaries for any real reading of the New Testament? Because (at the best) we're used to softer fare, or (at the worst) to a completely pre-digested diet. We have ruined our appetites, we have lost the power to read. We have lost a living experience—and don't even know that it is gone.

How are we to restore this lost power? What are we to do? I found the answer to this by accident. I was trying to think of a Lenten discipline one year, and the idea of giving up casual reading occurred to me—no reason at all, just something to give up for Lent. So, for those forty days and nights I restricted myself to the Bible, and it was tough going. No magazines, no novels, no outside reading of any kind. I hadn't realized how dependent I was on light reading, and how much of it I was doing.

That Lent, with a set of voluminous reading habits to goad me on, I read the Old Testament clear through, and during Holy Week the four Gospels—and returned with great relief to my ordinary reading habits.

The next year, Lent again, and the same restriction, but a little more strict: the prophets, and again the four Gospels. It was easier going this time; it went so well that I kept right on going until Whitsunday and read the rest of the New Testament before going back to my old habits. In fact, I never did go back to them, because they were no longer there.

What was there instead was an entirely new way of reading—a state in which the reading soaked in like

rain after a drought and seemed to have much the same effect on the mind as water on the desert. My whole feeling about reading seemed to be reversed: now the easy-to-read material was thin and boring, and only the hard-to-read seemed concentrated enough to furnish the proper food for thought.

Perhaps that is the whole matter in a nutshell: the kind of reading we

usually do is food for *non-thought* and ruins us for the kind that is food for thought. And we must stop doing the one before we can begin to do the other.

After that is done, then comes, I think, another area of danger: the one in which we have come to prefer meaty subject-matter, to eat healthy food—but still take in too much of

(CONTINUED NEXT PAGE)



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it. In this way reading (even good reading) can again become food for non-thought; or if not that, at least food for thought that is not the real, drought-relieving, fruit-producing kind, but the kind that weighs, balances, judges. It reads, says "Yes, it is a good book—not so good as this one, but better than that one," and passes on, its mission done, or so it thinks. Its mission, though, was not judgment, but digestion; and in order to let any kind of reading (especially the best) digest properly, we must return to our first principle: avoid gluttony. Good reading it may be; but still not good for us in too great quantity.

This may explain why it sometimes seems (nowadays, at any rate) dangerous to make religion a profession. If we are to be professionals—ministers, DREs, nuns, counsellors and the like—there is too much to know *about* to leave us in the leisurely peace that is necessary for simple knowing. Because professional standing depends upon this knowing-about, it is not easy to adopt the discipline mentioned above: don't read, don't listen, just be quiet, go slow.

But it has to be done, or all that was gained is lost; and what's worse, lost without any realization that it is lost, that knowing-about has replaced understanding. The last state of that man is worse than the first,

because the area from which salvation, life, true understanding could come, has now become a dead one—and the man doesn't know it. That is why Pharisees of all ages and sexes and sects are dangerous to any living truth: they have dissected the dead body of truth for so long that when they see truth alive they are apt to think that there is something wrong with it because it won't lie down on the dissecting-table and let them go to work.

From all these kinds of imperviousness—from the bad habits of aimless reading, too much reading, the wrong kind of reading and the wrong way of reading—we all want to be set free. Or at any rate we would if we were aware of them; and nothing will bring us this awareness more quickly than a Lenten discipline focussed on our reading habits. It will surely be exasperating, and this very exasperation will show us clearly how large an area of unconscious self-indulgence we have been allowing ourselves, how much time we have been wasting, how low a mental level we have been content to inhabit.

So much for the negative side of the discipline. As for the positive side, a good deal will depend on the kind of reading we choose for our restricted time. It must be something really nourishing, if we are not to starve entirely. First and best, of course, is the Bible; then come other great and generally unread Christian classics: Dante's *Divine Comedy*; *Pilgrim's Progress*; *The Brothers Karamazov*; such works of William Law as are in print; or (if you are fond of poetry but have somehow not been reading much of it lately) the whole amazing range of English religious poetry, from Herbert, Traherne and Vaughan down to T. S. Eliot and W. H. Auden.

These are the books which have nourished generations of Christians, the books which for the most part we have lost the ability to read with pleasure; and if there is a discipline which will give back to us such lost treasures as these, in what better way could we spend Lent than following it?

And if we follow it patiently, to the point where the pains decrease and the pleasures increase, and where the discipline becomes no longer a burden, but something natural and easy (a process that may take more than one Lent to accomplish), we shall find that this very discipline, so hard and empty-seeming at first, has opened the way to a vivid reality, the living power of the printed word. END

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# Symbol of Faith

By BETSY TUPMAN

LENT IS

## A GROWING TIME

The word spiritual  
means . . .

(CONTINUED FROM PAGE 27)

days spent by our Lord in the wilderness, but in the beginning it was a period set aside for the *catechumens* (converted people receiving instruction before Baptism), and in the nearly centuries of the Church lasted only two and a half weeks. In the fourth century, the forty days' fast of Our Lord were assimilated into the period now known as Lent. Historians tell us that the day we now know as Ash Wednesday seems to have originated in Gaul in the sixth

## What's Your Question?

Worried about a question . . . stumped for an answer . . . mixed up? Why not write Dora Chaplin, c/o Episcopal Churchnews, 110 N. Adams St., Richmond, Va.

century and spread to other European countries 300 years later.

So, you see, Lent is both ancient and modern. It is wisely provided as an opportunity to widen our Christian horizons, and deepen our faith.

Dear Mrs. Chaplin:

Your invitation (*ECnews*, Oct. 1) for suggestions of possible answers to the request of Miss (Vermont), for a teenage synonym for the word "spiritual," makes me wish someone could talk with the writer about much which is probably behind the question. Teenagers usually lack instruction in Christian teaching about the word "spirit." The Christian belief is not that we are bodies who have spirits, but are spirits who have bodies that we live in, command, and keep alive as long as we live in them.

When I speak of myself as a spirit and you as a spirit, I mean the individuals you and I are talking about when we say "I will," or "I won't," "I love," or "I hate," "I'm afraid," or "I am not afraid." . . . The word *spiritual* means and applies to whatever relates us who are spirits to the infinite Spirit of God."

THE REV. DR. S.

(I am most grateful to this reader for his help, and a full copy of his answer has been sent to Miss (Vermont). END

HUNDREDS of people passing by Trinity Church, New York, are noticing the symbolic representations in the churchyard which give a concrete picture of what occasion the Church is observing and why.

Few people know, though, that these figures and objects on display tell another story: They are a witness to the artist's discovery through creating them that she had faith.

A series of circumstances carried Margaretta Henry Soyez to the point where "by chance, it seemed, my creative art side was turned toward the liturgical arts."

First, her desire to establish herself in a profession which would serve people in trouble led her to become a trained nurse. Then a bout with the flu during an epidemic affected Mrs. Soyez' hearing, and she gave up nursing and found an outlet for her artistic talents in designing children's clothes for commercial houses.

Two years ago, Mrs. Soyez, assisted by Miss Edna Reading and Miss Jessica Dern, all of St. Luke's Chapel, Trinity Parish, had restored the figures of the Creche at St. Luke's for its Christmas observance and also volunteered to restore the Trinity figures. These "rehabilitation projects" were so successful that she began creating symbolic representations for other major seasons of the Church year.

For example, on Good Friday many business people because of limited lunch hours don't even try to get into the crowded church, but they do stop in front of Trinity's representation of the stark Cross . . . the 30 pieces of silver . . . the Cup and other objects which as symbols silently emphasize the minister's words coming through a loudspeaker overhead—all a vivid reminder of the Crucifixion.

Mrs. Soyez maintains that "anyone can enrich his life by an introduction to Christian symbolism . . . The symbols, of course, were not created arbitrarily but were adopted by the early Christians to conceal themselves from persecution . . ."

Just as the Washington Monu-

ment is actually granite, concrete and steel but serves as a reminder that George Washington was a real person and served his country nobly, these symbols are only plastic, wood and plaster objects but serve as a reminder that Jesus Christ was a real live human being who lived life on God's terms and died on a Cross.

How much symbols can increase people's personal faith Mrs. Soyez knows well from her own experience and she describes it like this:



Mrs. Soyez in her studio

" . . . Once I began to study the Christian symbols . . . it became a compulsion for me to learn more, to place all of this in its proper perspective as related to history, anthropology, the Bible and the arts.

"Everything began to fall into place, like the pieces of a puzzle . . . I had proved to myself that I was a dedicated believer in the Holy Catholic Church without quite realizing it.

"Then I began to clamor for instruction for Confirmation. I needed an intensive study of theology. Fortunately, the young curate at St. Luke's Chapel, the Rev. Peter C. Moore, was able to take me step by step into the studies I needed, and now I can make my research alone . . ."





# About SCHOOLS & COLLEGES



Susie Sophomore writes—or thinks about writing—a letter to her parents.

St. Anne's School  
Charlottesville, Virginia

Dear Mommy and Daddy:

Was I homesick after Christmas? Of course, *everybody* was. Before I forget, please send my allowance. Imagine—my school check book has to *balance* before I can spend it, and you know how I am about arithmetic! That's why I haven't had time to write. They *never* give us any free time.

I've raked *miles* of leaves just because the mess from Mary's birthday party after study-hall wasn't *all* cleaned up by school time next day. Oh—the cake was *divine* and did we need it! They *starve* us. Before you send my formal for the Freshman-Sophomore dance, please let out the seams.

I'm studying like mad. You should have made me come last year—why, some of the eighth grade know more French and Latin than I do, and I've missed a study habits course because I have to make up that history credit if I'm going to the college I want. I spend *hours* going to see teachers about things I never knew there were to know.

Guess what—Tom's asked for a Sunday afternoon date!! I've got a Bible test Monday and a book report, and I'm writing a skit and playing Varsity basketball, and at Madame's table I'm supposed to eat in French!!

Your loving,  
Susie.

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# Bing Crosby and Failure

Academy Award seen for role in 'Country Girl'

By VAN A. HARVEY

IT IS not easy to accept Bing Crosby in the role of a whining, self-pitying and drunken entertainer. For Crosby, the star, is the epitome of self-confidence.

Frank Elgin, on the other hand, the broken-down crooner in the film, "The Country Girl," represents only the hulk of a star, what is left in and after failure, after success and the pride that comes with success have dribbled away through his fingers.

We resist Bing in such a role. He does not fit in the tragic. We are tempted to say that he was miscast, except for the one most important fact, that Mr. Crosby gives such an extremely convincing performance it might well earn him this year's Academy Award. And it is matched by Grace Kelly as his domineering but loyal wife—she has already won the New York Critics Award on the strength of it—and last year's Academy Award winner William Holden, splendid as the crusty director who cajoles and threatens Elgin into making a comeback.

It is a fine picture with a fine cast, and one cannot help but feel that it is, in a way, Bing's picture. Rather than being miscast, it seems appropriate that he play this role. For the star and the role that he plays appear to be peculiarly related to one another. The movie reminds us that just as Elgin in the picture looks to the stranger as a happy-go-lucky "peddler of sunshine" (like the real Bing Crosby) he was, nevertheless, a man, and therefore anxious, insecure, searching for security, self-acceptance and love.

Why is it that our American culture so often idolizes the entertainer and cherishes the illusion that somehow or other he is above feelings of guilt, insecurity and emptiness? Is this not the reason that we resist having Bing Crosby appear in such a role; because we believe that this nonchalance, this self-confidence excludes fear and self-doubt? Don't we believe that he can legitimately entitle his autobiography "Call Me Lucky?" We believe that the successful entertainer has achieved a

peace of mind through success that we who struggle on the lower rungs of the ladder do not yet have.

But the motion picture "The Country Girl" is more real than our beliefs, for it reminds us what we should have known all along, that we are all "lost" and lonely and that we are continually trying to forget this lostness by finding our security in the praise and applause of others. As St. Paul might have put it, we are trying to "justify" ourselves by be-

fall apart after a tragedy, don't they? It's a respectable excuse for failure." Holden is the director who wants to take a gamble on Elgin in a Broadway show, but who thinks that it is Elgin's wife who is responsible for the singer's inability to assume responsibility and his fears of inadequacy and failure which find their relief in drink.

But it is the singer himself who is the problem, not drunkenness or whether his comeback will succeed or not. It is the human problem, or better, the religious problem; how one can be himself, how one can face the responsibilities of everyday living and not be paralyzed by the fear of failure, and when one fails—and this is also what it means to be human—how one can have the courage to accept failure.

The picture is more honest than many so-called religious books today because it faces the problem of failure and it does not equate salvation with success. As Frank Elgin says,



*Dramatic performances by wife, Grace Kelly, Bing and Director Holden*

ing liked—Bing Crosby asks a bartender in the picture "don't you like me?"—rather than being justified by God's acceptance and judgment of us.

As Frank Elgin, Bing portrays a well-known singer who has slipped from the "top of the heap" and has resorted to drinking as his final way of escape from facing his failure. He has used the accidental death of his son, for which he wrongly feels responsible, as a means to gain pity, both the pity of his wife and others, and to give him an excuse for his failure. "People expect someone to

"I've got to find myself whether it is in one room or five, whether this show is a success or a failure." He realizes that he has to find out what it means to be a real person even though others continually try to make being a real person and being a success synonymous. Elgin also realizes that "finding himself" need not necessarily lead him into worldly success although the audience knows that he can only perform again when he has regained his sense of dignity and his ability to love others.

It would be better than most pic-

(CONTINUED NEXT PAGE)



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Ann Holland

tures about show people if it simply stopped there. But would it be an exaggeration to say that it is extraordinarily perceptive (theologians use the word prophetic) because it does not stop there? The picture sees that the entertainers in our society are constantly tempted to justify themselves in terms of the praise of the crowds. The crooner, the actor, the comedian, the heroes of American life, become so dependent upon what others think, whether or not they approve or disapprove (and this approval is reflected in the very tangible values of money and fame) that they can no longer be themselves.

This is the peculiar problem of Frank Elgin. But it is the peculiar problem of all of us who live in American culture where we so often tend to be valued for what we do—whether we sing, dance or preach sermons—rather than for what we are. The entertainer is just the most vivid symbol of us all because the entertainer simply dramatizes the one value for which we are all striving, success as measured in terms of the applause of the crowd.

The Christian Gospel speaks to this condition. It affirms that a person only accepts himself and others when he knows that God accepts him as he is. This is the power of the Christian faith, for it tells us that we are not accepted in God's sight for anything that we do, whether we are a success in the eyes of the world, but we are accepted for what we are. And this "are," in St. Paul's language, means "while we were yet sinners"; that is, while we are still filled with emptiness, self-doubt and failure.

Of course, the picture does not

offer a specifically Christian resolution of this problem. How could it? But we can be grateful to those who made it for an authentic and honest portrayal of human life. For we believe that wherever there is honesty and truth there is also grace, even if the latter is not always recognized as Grace. And this is an honest picture. END

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# Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day;

HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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HD HC 10:30

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& 5:45; Thurs & HD 10; C Sat 7

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Tue 10:30, Wed & HD 8, Thurs 12:10; EP 6 Daily

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12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP  
1:30; HD HC 12; C Fri 4:30 & by appt

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4-5 & by appt

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Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
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Sun HC 8:15, 9:30, 11; 12:15 (Spanish), EP 5,  
Thurs, Sat HC 9:30, EP 5.

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## CHANGES

# Clergy Placements

### Transitions

**BOAS, ROLLO M.**, from the Diocese of British Columbia, has been appointed priest-in-charge of St. Timothy's, Compton, Calif., as of Jan. 1, during the six months leave of absence of the rector, the Rev. Robert T. Stellar.

**BROOKS, FREDERICK M.**, from Church of the Ascension, Fall River, Mass., to rector, Church of the Saviour, West Philadelphia.

**CHAMBERLAIN, O. V. T.**, from assistant, Christ Church, Alexandria, Va., to rector, St. Paul's, Bailey's Cross Roads, Falls Church, Va.

**COLCORD, EDWARD C.**, of the Diocese of Milwaukee, to Christ Church, Media, Pa., as curate.

**COLLINS, PAUL D.**, formerly on clerical staff at St. Clement's Church, Philadelphia, to the English Church in Brussels, Belgium, as chaplain. He was appointed by the Lord Bishop of Fulham.

**CONNOR, PATRICK F. L.**, from vicar, Shepherd of the Hills, Branson-Hollister, Mo., to assistant, St. Andrew's, Kansas City, Mo.

**COX, JAMES S.**, from rector, Emmanuel, Baltimore, to dean of St. Andrew's Cathedral, Honolulu.

**CRAIG, W. FRANCIS**, formerly priest-in-charge, St. Thomas' Church, Corpus Christi, Tex., to St. David's Church, Garland, Tex.

**DAVIS, WARREN H.**, from chaplain, Seamen's Church Institute, to rector, St. Peter's, Germantown, Philadelphia.

**deBORDENAVE, E. A.**, from rector, Old Christ Church, Philadelphia, to rector, Emmanuel Church, Middleburg, Va., and Church of our Redeemer, Aldie, effective Feb. 15.

**ELLIS, MacALLISTER**, from St. Saviour's Mission, Parish of St. Columba, Montreal, P. Q., to Mt. Calvary, Baltimore.

**FELL, RICHARD C.**, from rector, St. Andrew's, Arlington, Va., to rector, St. Thomas', Richmond.

**FILKINS, DWIGHT A.**, rector, Christ Church, Streator, Ill., to Trinity Church, Three Rivers, Mich., as rector.

**HANCKEL, WILLIAM H., JR.**, rector, Christ Church, Winchester, Va., to Christ Church, St. Joseph, Mo., as rector.

**KEHL, CHRISTIAN H.**, administrative assistant to Bishop Everett H. Jones of West Texas, to St. George's Church, Castle Hills, San Antonio, Tex., as priest-in-charge.

**KLEEMAN, CURT**, from assistant, St. David's, Roland Park, Baltimore, Md., to Church of Our Saviour, Rio Grande, Brazil.

**LANE, WARREN**, curate at St. Matthias', Whittier, Calif., for the past two years, has been appointed to be the first vicar of St. Stephen's Mission, La Habre.

**MACKENZIE, JAMES N.**, rector, St. Mary's Church, Jersey City, N. J., to St. James' Church, Newark, as rector.

**MARTIN, MICHAEL**, from curate, Christ Church Cathedral, Springfield, Mass., to headmaster, the Montgomery School, Wynnewood, Pa., and assistant at Sunday services at All Saints', Wynnewood.

**MAUCH, CHARLES B.**, rector, Christ Church, Bridgeport, Pa., to St. Martin's Church, Oak Lane, Pa., as minister-in-charge.

**MURRAY, ROBERT A.**, of Bunkie, La., to St. James' Church, Dexter, Mich., as rector.

**OKIE, PACKARD L.**, who has served the Church in Liberia for 12 years and has been a professor at Cuttington College and Divinity School there for the past five, to assistant, Trinity Church, Bethlehem, Pa.

**PARKHILL, RALPH N.**, from rector, Church of St. John the Baptist, Milton, Del., to clergy staff of the Church of the Holy Trinity, Philadelphia.

**PARKINGTON, J. DONALD**, from rector, St. John's, Mt. Morris, N. Y., to associate rector, St. Stephen's, Richmond, Va.

**PEGRAM, ROBERT**, curate, Grace Church, Van Vorst, N. J., to Holy Trinity, Essex, Md., as vicar.

**PENNY, WILFRED F.**, from rector, St. Ignatius', N. Y. C., to rector, St. James', Prospect Park, Pa.

**PRENDERGAST, GEORGE H.**, of the Diocese of Olympia, who formerly served in Arizona, Colorado and Hawaii, has been appointed curate at St. Paul's, San Diego, Calif.

**REED, WILLIAM**, from St. Mary's, Beaver Falls, Pa., to rector, St. James' Memorial, Titusville, Pa.

**ROWLEY, GREGORY**, formerly serving missions in Illinois and Nebraska, has begun work as vicar of the mission at Youngsville and the associated Warren County missions. He will also be on the staff of Trinity Church, Warren, Pa.

**SEABOLDT, DAVID E.**, associate rector, St. Peter's Church, Perth Amboy, N. J., to chaplain staff of City Mission, Philadelphia.

**SMITH, STANLEY B.**, assistant rector, Christ Church, Cincinnati, Ohio, to St. Margaret's Mission, Hazel Park, Mich.

### Corrections

**FARRELL, HUGH**, was listed (*ECnews*, Jan. 9) as having transferred to the jurisdiction of the Polish National Catholic Church. The transfer, though planned, never took place.

**TAYLOR, EDWIN W.**, was listed (*ECnews*, Jan. 9) as on the chaplaincy staff of the Metropolitan Church Federation of St. Louis, Mo., with special responsibility for the Protestant work at Missouri Hills. According to Mr. Taylor, the listing should read "staff member of the Episcopal City Mission Society of the Diocese of Missouri, with special responsibility to Missouri Hills, the St. Louis City Training School for Boys." Mr. Taylor further points out that "in this position, I serve the total Protestant community. We receive status in this institution from the Metropolitan Church Federation, but the work is under the complete direction of the City Mission Society."

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### RETREATS

**HOUSE OF THE REDEEMER**, 7 East 95th St., New York 28: Retreat for LAYMEN March 4-7, Fr. Gunn, O.H.C., Conductor. Address Warden.